

MENACED BY MEDIUMS.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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Points and Comments.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,195.—VOL. XLIII. [Registered as] SATURDAY, FEBRUARY 3, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

THE doom of the old has long been pronounced and irrevocable; the old has passed away; but, alas! the new appears not in its stead. Man has walked by the light of conflagrations, and amid the sound of falling cities, and now there is darkness and long watching till it be morning.

—CARLYLE.

THE REALITY OF ECTOPLASM.

Dr. Geley announces in the last issue of the "Revue Metapsychique" that Dr. Schrenck-Notzing has devoted several months to a demonstration of the reality of ectoplasm before many leading scientists. He states that in the next issue of the "Revue" will be published a detailed description of this remarkable series of experiments, but for the moment he thinks it only necessary to say that they were a complete success. A hundred savants, all of them definitely sceptical, and several of them distinctly hostile to the subject, have declared themselves convinced after attending the experiments under the direction of Dr. Schrenck-Notzing. There was not a single failure. Dr. Geley gives a list of the more important of the witnesses. The list comprises twenty-three professors, seventeen medical men and seventeen other persons of standing in other professions. There is no necessity at present to comment on the fact, which may be left to speak for itself.

"IN BORDERLAND": ROBERT CRAIG'S POEMS.

The appearance of a posthumous volume of the poems of our late friend and contributor, Mr. Robert S. Craig, is a welcome memorial to a man of outstanding ability who, after a close and critical examination of the evidences for human survival, threw in his lot with us. Our readers will, for the most part, remember him by his usual pen-name in these pages, "A Member of the Scots Bar." He came of an old family with Covenanting memories, and was not only a lawyer, but poet, literary critic, traveller and historian, and psychical researcher. In him rugged, intellectual power and strength of personality

were combined with delicate perception and swift intuition. When he had mastered the general principles of Spiritualism, his historical sense came into play. He recognised in it a world-force, the influence of which was especially discernible in some of the great events of the past. The book, of which we shall have more to say later, contains a portrait of Robert Craig in his earlier years as a member of the Scots Bar, and an Introduction by the Rev. James Wotherspoon, of Hawick, the poet's native town, where his mortal form was laid to rest. The title, "In Borderland," we may add, refers to the Scottish Border, but it oddly unites another significance. The work is published by W. & J. Kennedy, Hawick, the price being 6s.

SPIRITUAL LAWS.

Dr. Frank Crane, in the "Pall Mall Gazette" the other day, said some wise things about Nature and her dealings with man. He remarked on her self-restraint; how often she seems to let those who offend her laws go unharmed. But he points out that she is in no hurry, and that all her accounts are settled in the long run. As to the moral law, Dr. Crane finds it the "standing wonder of the world" that the wicked prosper. But he finds the explanation:—

The cheat and liar may prosper—often does—but it is precisely this prosperity that punishes him. Nature slowly takes from him self-respect, vision, truth, and all the finer qualities, and turns him into a loathsome thing. As the wisest man said, "The prosperity of fools shall slay them."

Dr. Crane further observes:—

Nature cares not a whit whether you and I get rich or remain poor. . . . All she cares about is our quality of life.

And Nature seems indifferent as to our being good, her aim is that we be great; that is to say, that our higher capacities, those latest developed in the programme of evolution, grow strong and efficient.

It is for this reason she lets men sin and prosper. Then if they turn and choose the right it strengthens their moral fibre. When one turns only because he is hurt, there is no spiritual muscle-building in the repentance.

There is real insight here. But it is good to see how the thinkers and seers of to-day are beginning to recognise and teach the supremacy of Spiritual Law.

In all respects man in the spirit world is free, to work or to be idle, to do good or to do evil, to win a blessing or a curse. Such as he is, such will be his surroundings, and the sphere for which he is fitted must ever be the highest to which he can attain till his own efforts fit him to become a dweller in one higher. Thus the good need no protection against the evil in the spirit world. Their own different states place an insurmountable barrier between them. Those above can always descend at will to visit or help those below them, but between them and the lower spirits there is a great gulf fixed which the lower ones cannot pass.—"A Wanderer in the Spirit Lands."

Who seeks for Heaven alone to save his soul
May keep the path, but will not reach the goal,
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

"Light" can be obtained at all Bookstalls
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THE WIDER ASPECT OF SPIRITUALISM.

ADDRESS BY MRS. KELWAY-BAMBER.

Mrs. Kelway-Bamber, through whose hand were obtained the remarkable automatic scripts from her son, Claude, published under the titles, "Claude's First Book," and "Claude's Second Book," read a thoughtful paper on the above subject before the London Spiritualist Alliance on the evening of January 25th, Mr. George E. Wright presiding. In the course of her address she said:—

There is a natural law called in science "The survival of the fittest," by which we learn that, throughout all the animate world, only those creatures or plants continue to exist who perpetually adjust themselves to their surroundings.

No thoughtful man or woman who seriously and honestly considers the position of mankind in these days, in the light of history and science, can be satisfied by the survey. It is obvious, from the universal unhappiness of the world conditions, that we have not adapted ourselves to the rapid changes wrought in our environment by the phenomenal growth of our material and mechanical progress.

That progress is unreal because it is out of perspective. We have considered it an end in itself whereas it ought to be merely the means to a much greater end, that of improving and spiritualising humanity generally. This is the only true progress.

The mistake has been superficial thinking—or not thinking at all—and the only remedy is to get down to the bed-rock of facts and to face reality.

I am aware, when we speak of reality, we touch debatable ground. For reality is a term employed in very different senses by different thinkers. To the scientist it represents things material, to the philosopher things ethical, to the mystic—union with God. Yet, in a Universe in which all these have existence, it is obviously applicable to every one of them. In trying to understand reality we cannot exclude any part of it.

The greater includes the less. If God is, He is everywhere. Not the God imagined by our limited minds, but infinite—beyond our understanding or expression.

Reality is a matter of degree, because life is a matter of degree. The earthworm has life, but reality for it consists only of the earth by which it is encompassed. Deep-sea fish are unconscious of dry land or air; their reality is limited to the water and its many inhabitants.

As we proceed up the scale of animal life creatures become more alive—because more aware of their surroundings, more, in the scientific dictum, in correspondence with their environment—till we come to man.

The higher animals are conscious of many things that we are conscious of—of heat and cold, of rain and sunshine, of pain and pleasure. They have feelings like ourselves. They love and hate, suffer the pangs of jealousy and are capable of pretence.

We belong to the animal world as far as our bodies are concerned. Fundamental appetites, functions, and instincts are common to us both. The same laws of nature are applicable. The basis of life is one and the same. We are only superior to them because we have developed higher mental characteristics—an intelligence which comprises more acute self-consciousness, reasoning, executive and artistic powers.

It is this peculiar intellectual faculty that enables us to get into touch with our supernormal surrounding if we desire it.

So far we have kept within the limits of ordinary scientific teaching. When we proceed to consider the effect on our consciousness of contact with the unseen we are getting beyond the bounds of "Reality" as set by orthodox science. We touch, then, the realities of the philosopher and the mystic.

We who are Spiritualists have an advantage over all others who do not possess our knowledge. Man is a creature of two worlds, those of matter and spirit. Through Spiritualism we have made a junction at which we consciously link up these two. We have learnt by experience that for purposes of this life spirit and matter cannot be dissociated; for spirit is manifesting perpetually—directly or indirectly—through matter. Therefore by our deliberate contact with our great spiritual environment we can enlarge our circle of consciousness immensely. Through it we may—in scientific phrase—get into correspondence with and adapt ourselves to a still greater and higher environment and thereby raise ourselves a further step in the degree of life.

This promotion cannot be obtained through the body. Its capacity is strictly limited, but no man has ever yet discerned the bounds of mental and spiritual ability. It

gives that wider view which enables us to see life in truer perspective by seeing it whole instead of in these sections. Each of these, science, philosophy, religion, though they may deny one another, are realities as far as they go, for they are parts of the one great whole.

They correspond with the three parts of man's being—body, mind and spirit. The scientific corresponds with the body, for it is associated with matter and studied through the physical organs of sense, eyes, ears, etc., aided by many mechanical appliances. This regulates man's correspondence with his material surroundings. The philosophic—determined by his mind—concerns his purpose in life and his attitude to his fellow man.

The mystic or religious is the understanding of his spirit and his conception of his relation to God.

Through these channels man develops. Only in this order do they enable him to satisfy that age-long instinctive craving for fuller expression—for more abundant life—which is his heritage.

He cannot get it through science alone—he is limited by its very materiality—nor by philosophy, nor art. He may through the all-pervading spirit that teaches him the place of all knowledge and the source of all power.

Western mankind in these days is not prepared to accept anything on trust. Therefore he requires to have the fact that he is spirit proved to him before he is able to consider its development. His demand is reasonable. He has begun to think for himself. If he carries that process far enough it is all to the good, for Truth bears and requires full investigation.

We have reached that point in our evolution when we must bear our own burdens, for our greater opportunity and fuller knowledge have brought increased responsibility. There is no shelving this fact. If we refuse we perish, for then we are not adapting ourselves to the new and changed would conditions.

The records of history prove that this was the fate of those great civilisations of the past, Babylon, Persia, Egypt, Greece, and Rome. These peoples did not adjust themselves, mentally and spiritually, to the environment they had created in their upward progress. That urge which impels everything existing to perpetual change, they no longer used for good, and consequently, driven by its unceasing activity, they chose the road of least resistance, moved downhill, degenerated, and became decadent and effete.

This force of which I speak is not a myth, nor a legend, but is the power behind all movement and all life.

It is that which drives our spinning world through space and manifests ceaselessly through the continual change in everything that exists. It is the "First Cause" of the scientist, the "Absolute" of the philosopher, and the "God" of the religious.

All knowledge—or desire for it—is right as far as it goes, and is to the good if the seeker is honest. It is our mental expression of that ever propelling urge.

The world's population is steadily increasing. Great Britain has grown in fifty years from twenty-six millions in 1870 to forty-two millions to-day. There are men and women reckoned by the million in this country underfed, underclothed, miserably housed, lacking the barest necessities of health. If there is to be a place in the sun for the vast numbers of the future it can only be attained by a settled universal policy. Otherwise civilised mankind with modern mechanical frightfulness will fight to extinction.

Thoughtful men of every nation and of all professions realise the gravity of the position and are each suggesting, according to their several lights, methods of counteracting present evils. These methods may all be well as far as they go, but without a common link and basis that is not far enough; for they are merely a drop in the ocean and affect people in comparatively small numbers. What is required is a comprehensive policy. When spirit is universally recognised as the basis and common ground of all human life, all knowledge, and all activity, it will revolutionise the world.

The greatest change ever wrought in the annals of humanity may thus come about without bloodshed or confusion. It necessitates no great new organisation nor vast expenditure. It is equally applicable to every nation, to kings or peasants, artists or artisans.

It means that every human being must recognise that the urge that has driven man through the ages from his animal to his present position must in future be utilised with intelligence and a deep sense of responsibility.

(Continued at foot of next page.)

A WILTSHIRE GARLAND.

LADY GREY'S NEW VOLUME OF ESSAYS.

Viscountess Grey of Falldon, as her several books testify, has long shown a marked vocation for literature, both in poetry and prose. The two sketches lately reprinted in *LIGHT*, from one of her earlier works, "Village Notes," were distinguished by a fine and delicate portraiture of rustic characters, mingled with flashes of subtle humour and much of insight and sympathy.

The title of her new volume of essays, "Shepherd's Crowns,"* is distinctly felicitous. It has the true Theocritan touch. "Shepherd's Crowns," as the Foreword explains, is the Wiltshire name for the fossilised sea-urchins occasionally to be found in the chalk of its great Plain.

Wiltshire takes a definite part in the book, as to its folk-lore and antiquity, and doubtless, in a less distinct way, in the inspiration gathered from musings in its towns and pastoral places, whether in "singing weather" or in the grey seasons.

The essays are miscellaneous, but through all runs a

style which Lady Grey has made peculiarly her own. She has a "point of view," and it is expressed with clear thought and graphic phrasing. There is no lack of variety in the book. We may go from "Fables and Folklore" to a mystical interpretation of "The Way," and from a pleasant little study of bird song to "Some Aspects of the Higher Spiritualism." We read of Dreams and of Chaucer, of William Barnes, the poet of Nature, with his "inlaid rhymes," and of Joan of Arc. The essay on Symbolism with which some readers of *LIGHT* have already made acquaintance in another form, is full of matter for meditation even by those who have no special interest in symbology, for it contains much that is rare and curious in lore and legend.

It is a "wise book," but it has the simplicity of true wisdom and a jewelling of fine thought and graceful imagery. And nowhere does the author leave the firm ground of sober reasoning and sound sense. That is conspicuously shown in the essay on the Higher Spiritualism. The dreamer who stumbles in a world of phantasms is no true prophet of the Dream. He then but walks visionary amongst visions. The real dreamer is also the seer, able to tell forth and to interpret what he sees; alert of mind and clear of judgment, the worthy citizen of two worlds, the world sensible and the world super-sensible. Spiritualism, as we know it, was once described as "the star on the dust-heap." Some of us see only the one or the other; Lady Grey is amongst those who see both, and that is to see truly.

"To those who have the power of dreaming," says the author, "life is the richer." And one may add that those who have the power of "dreaming true" and telling their dreams finely, have the power of enriching life for their fellows.

D. G.

* Basil Blackwell, Oxford (7s. 6d.).

(Continued from previous page.)

What is required is a complete change in individual man. Not in outward condition and conduct, but in inward feeling, which changes his outlook on and attitude to life.

This can only be effected by making his reality wider, greater and nobler, by making him realise he is spirit, and must think in terms of spirit and all that that implies.

A French soldier, who lay dying on the battlefield, said beautifully, "We are but moments in the life of France."

It is true. In the life scheme of the Great Creator we all are but moments. Yet even so, ere we merge into eternity, it is up to us to prove we can be worthy of our place. (Applause.)

The address was followed by a discussion, to which several interesting contributions were made—notably by Lieut.-Colonel Belk, who spoke with great earnestness and conviction upon the power which Spiritualists might exercise on those outside the movement, both by word and example. The meeting closed with the usual vote of thanks.

MR. HORACE LEAF IN ADELAIDE.

A CASE OF "CALLING."

We arrived here about three weeks ago from Melbourne. Our meetings have been well-attended, the Sunday evening services being crowded, the two local societies and that of Port Adelaide uniting to make them a success. Port Adelaide is about eight miles from Adelaide, and the Spiritualists there are strong enough to engage the Town Hall and successfully organised a public meeting for me to address. South Australia certainly does not lack enthusiasm, and the greatest credit is due to those who led the movement in Adelaide.

We were invited to attend the Commemoration of the University of Adelaide a few days ago. After the distribution of degrees, a lecture on the "Evolution of Language" was delivered by Professor Darnley Naylor. In it he emphasised the fact that the origin of language lies back in the beginnings of the race when men and women were more like children than adults.

To their early and faltering attempts at expression we are indebted for the wonderful language systems of to-day.

The thoughtful person interested in the origin and growth of religions can hardly fail to realise how this same method may apply to the evolution of religion. Any one who has mixed with primitive races and studied their religious beliefs cannot fail to see how well they have laid the foundation of the more complex systems. The practically universal belief among primitive people that the spirits of the dead survive and can communicate with us no doubt resembles the ideas held by our distant ancestors. Prayers for the dead and the idea of the communion of saints may well be survivals of these conceptions. Modern Spiritualism is of course showing that the more important of the earliest beliefs regarding religion are as unshakable as the earliest expressions of language.

While at the University I had an opportunity of investigating an interesting case of what Dr. Samuel Johnson describes as "calling." Miss E. B. Wemyss, B.A., one of the University students, was expecting her father to meet her at the University one evening a few months ago, according to his custom. As he did not appear at the appointed time, Miss Wemyss and the caretaker went to look for him in different directions. Suddenly Miss Wemyss heard her father call her distinctly several times, and intuitively knew something serious had happened to him. She informed the caretaker of her experience and her fears and then, on ringing up the police office on the telephone, discovered that her father was lying in the hospital, having met with an accident. She went immediately to his sick bed, only to learn that he had "passed away." The hospital authorities informed her of the course his illness had taken, and she discovered that at the time she heard his voice he was unconscious, and a few minutes later his heart had ceased to beat. The caretaker told me his part of the story, which agreed in every detail with what Miss Wemyss had said. This incident aroused considerable interest at the University, leading the Professor of Psychology to lend Miss Wemyss Sir William Barrett's book, "On the Threshold of the Unseen," as containing matter supporting the possibility of her experience.

We leave for Perth, December 18th, and sail for England in the "Naldera" from Fremantle, January 18th, expecting to arrive in London, February 16th.

HORACE LEAF.

WHEN we consider that every glittering streak, strewn on the blackness of the night, is a body at a distance almost infinite shining with all the mighty meaning of a sun, the sight of that host means such an awful range of creative power and actual existence, as makes the mind reel and the spirit of man shrink within him.—From "Man's Survival After Death," by REV. CHARLES L. TWEEDALE.



Photo by]

[Janet Jevons.

VISCOUNTESS GREY OF FALLODON.

EARLY DAYS OF SCOTTISH SPIRITUALISM.

A HISTORICAL DOCUMENT.

We deal in the leader this week with Robert Louis Stevenson and his Secretaryship of the first Spiritualist Society in Edinburgh. The following is a prospectus of the Society:—

THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.

President.

G. B. Clark, Resident Surgeon, Royal Maternity Hospital.

Vice-Presidents.

Alexander Keith, R.S.A., 12 Brighton-crescent, Portobello.

R. A. Stevenson, B.A., 1, Victoria-terrace, Portobello.

Treasurer.

William M'Craw, 31, Princes-street.

Librarian.

E. M. Noble, C.A., 28, Frederick-street.

Secretary.

W. J. Fraser, West Mayfield.

Corresponding Secretary.

J. M. Morrison, M.A., 27, Grange-road.

Committee.

D. A. Cormack, 16, Maryfield.

H. A. Fullerton, Woodville, Portobello.

Jas. Jardine, 19, Queen-street.

W. Crombie, 10, Gladstone-place.

R. M'Kendrick, 31, Princes-street.

M. Black, 133, Leith-walk.

James Reid, 8, Gladstone-place.

CONSTITUTION.

1st. That the name of the Society be The Psychological Society of Edinburgh.

2nd. That the object of the Society be to investigate Animal Magnetism, Modern Spiritualism, and Psychological Phenomena generally.

3rd. That this object be carried out by means of experiments, reading of papers, the formation of a Library, and any other legitimate mode.

4th. That the Office-bearers of the Society shall consist of President, Vice-Presidents, Treasurer, Librarian, Secretary, Corresponding Secretary, and a Committee of seven—the election to take place annually during the first meeting in May.

5th. That the expenses of the Society be defrayed by an annual subscription of 5s. from each ordinary Member.

6th. Applicants for Membership must be proposed and seconded at one ordinary meeting, and elected at the next—if a majority of Members present should so decide—the election to be by ballot.

7th. The Committee shall meet half-an-hour before each ordinary meeting for the transaction of business.

8th. Notice of all motions must be given in at the meeting previous to that at which they are to be discussed, or sent to the Secretary for discussion by the Committee at their first meeting.

9th. That the Society shall meet on the first and third Wednesday of each month during the Winter Session.

10th. That the Laws may be amended at any ordinary meeting by the vote of the majority of the Members present.

LIBRARY.

The Committee desire that special efforts be made to complete the Library, as far as possible, during the Summer recess, and for this purpose a Special Subscription Fund to purchase books has been commenced. As several valuable works on different branches of Psychology are now out of print, the Librarian will be glad to receive copies of such on loan, to be returned when the donor may desire them. Subscriptions to the Fund, or donations of books, should be sent to the Librarian as early as convenient.

The following works have been added to the Library since the end of the session:—"Isis Revelata," Colquhoun, 2 vols.; "History of Animal Magnetism," Colquhoun, 2 vols.; "Great Harmonia," Davis, 2 vols.; "Footfalls on the Boundary of Another World," Owen; "Debateable Land," Owen; "Popular Superstitions," Mayo; "Animal Magnetism," Teste; "Sights and Sounds," Spicer; "Mesmerism," Easdale; "Seers of the Ages," Peebles; "Vital Magnetism," Payne; "Arcana of Spiritualism," Tuttle; "Zoristic Magnetism," Scoresby.

W. J. FRASER.

WEST MAYFIELD,
EDINBURGH, 1st August, 1873.

So LONG as you stand sure, it is not necessary to stand high. There are some who force their way quickly to prominence, but they have little rest there, since they have continually to safeguard a position attained not by growth and merit, but by violence.—G. W.

THE REALITY OF PSYCHIC FACULTY.

A PRELIMINARY NOTICE OF A REMARKABLE BOOK.

BY STANLEY DE PRATH.

In his Treatise on Metapsychics, Professor Richet, speaking on the subject of medical diagnosis by sensitives (mediums), points out that there are so many cases on record of such information being given, that the whole question ought to be investigated from the beginning (*ab ovo*), without fear of ridicule.

He made fifty-three experiments of the kind, and some were successful, notably one in which the medium diagnosed a cavity at the base of the left lung filled with pus, and advised that this cavity must be emptied. It is to be noted that these investigations were not conducted with the view of obtaining a correct diagnosis, but in order to verify the existence of the faculty. The medium did not see the patient, but derived the information from a lock of hair, a piece of clothing or a letter written by her. It is noticeable that Richet uses the word "medium" under protest, as a popular (and erroneous) term covering very different varieties of powers and sensitiveness.

Dr. Eugen Osty has for a long time been carrying on experiments of the same kind. He finds that sensitives require long training to develop their powers, but that there are already in France a sufficient number of such sensitives to enable very striking and undeniable proofs to be given of the reality of the faculty. In an article of which a translation recently appeared in *LIGHT*, he stated that he had never yet found sceptical observers of metapsychic phenomena who did not yield to the evidence of mediums able to delineate the organic condition, circumstances and past lives of the sceptics in question when confronted with the medium.

In the book under notice he gives a number of such cases, in all of which the medium had no clue except four lines copied by the patient from an ordinary newspaper, accompanied by his direction: "Look into the state of this person's health."

In one case quoted the sensitive said, after a description too long to reproduce here, "Heart, nerves, and blood are all exhausted . . . the heart should be toned up progressively and gradually, the kidneys and other organs will then function better . . . there is a loss of phosphates from the nerves; treat the blood. She can be fortified, but not cured. You will be able to improve her condition, and her life will continue, but death will be premature in any case. Independently of her present troubles, she is incubating another disease; the present conditions should be treated first, then look for the other."

Dr. Osty writes: "The sensitive had no knowledge whatever of the patient. As to my own knowledge—the patient was aged about 50, had been in delicate health for years, and since 1919 had been getting worse; loss of appetite, difficult digestion, neurasthenia, great exhaustion, anæmia, and heart trouble. The cause of the organic disturbance had not been clear. Various medical men had examined the patient and considered the case one of digestive neurasthenia. . . . I considered myself to be in presence of one of those unclassified affections of the nervous system, arising from deficient action in the tissues generating red corpuscles."

This summary of Dr. Osty's report, which is too long for translation here, shows the value that may be expected to accrue in obscure cases when the patient can be personally sensed by the medium.

In a conversation between one such sensitive and myself, she described her powers as an ability to see into the body of the patient, and actually to observe the condition and functioning of the various organs. This form of clairvoyance obviously contains great possibilities.

It may be here remarked that the great progress that is being made in France is due to the fact that the French observers, having fully verified the real existence of these and other faculties, do not seek to repeat "tests" again and again for the conviction (or amusement) of obstinate sceptics, but conduct professional experiments to discover the laws under which these curious faculties appear. Dr. Osty's book is a most valuable contribution to subjects which, as Professor Richet says, constitute an entirely new science, and throw quite a new light on analytical physiology.

The Paris Institute has been founded and endowed to enable these and other researches to be made by competent men of science in a laboratory fitted up *ad hoc*. It has been recognised by the French Government as "of public utility." It is curious that in England the only modest attempt to do the like should be opposed by persons avowedly ignorant of the results that have already been attained.

SELF-CONTROL is the Door of Heaven; it leads to light and peace. Without it man is already in hell; he is lost in darkness and unrest.—JAMES ALLEN.

* "La Connaissance Supra-Normale," by Dr. E. Osty (Alcan, Paris).

EVIDENCE OF IDENTITY IN SPIRIT MESSAGES.

A Comparison of Two Supposed Messages from F. W. H. Myers Through the Mediumship of Mrs. Soule, of Boston, Under Different Phases of Mediumship and Different Sitters.

By EUGENE R. CORSON, B.Sc., M.D.

There is a large field of research work in the intimate comparison and verification of supposed messages from a certain personality through the same medium with different sitters, and through different mediums with the same sitter, and under different phases of mediumship. As a very slight contribution along this line I submit a comparison of two supposed messages from F. W. H. Myers from the same medium, Mrs. Soule,* of Boston, and under different phases of mediumship and with different sitters, in one case Sir Arthur Conan Doyle, and in the other, myself.

Sir Arthur, in his "American Adventure," refers to a sitting he had with Mrs. Soule, and gives us a message purporting to come from Myers which, he thinks, suggests Myers.

This is the message:—

"You have gone a step farther than I, but we are working on the same problem, which is now one of paramount interest to the Church and its followers, even though they strive to elude the issue, and there is no more necessary work than to get these people to see that you are making possible for them a larger field of usefulness. You may knock down their steeples but you put a foundation under their places of worship, and only the blind fail to see the dignity of the message you are delivering. Do not think that we are far behind you in this effort to make real the contacts between the living and the dead. I believe that the attitude you have assumed is the only true and helpful one for the advance of the Kingdom of God. I wish I could stand by your side in the body just to give you that satisfaction that comes from feeling that the old workers do not desert the new ones."

Sir Arthur asks the question: "Does that diction suggest Myers the scholar or Mrs. Soule, the simple average New England woman? I say, Myers."

He states the messages came orally from Mrs. Soule, entranced by her Indian control. This message seems to me in diction much like the messages my father got from Myers, through Mrs. Soule, and published in his "Spirit Messages." They are nicely put, graceful, you may say, and yet, I am in a way conscious of something lacking. To me they do not suggest the Myers I have learned to know and to love in his writings. Were this message put to me without any name and I were asked to make a guess of the communicator, I would be entirely at sea. I could make no guess.

Now I freely admit that it may be almost impossible to get a message through, which is the very style and thought and mode of expression of the incarnate mind in question as we knew it, and yet we may feel fairly well assured that this personality is communicating when the message approximates to the earthly style and mode of thought which we have learned to know so well.

It is conceivable that the same mind would think differently and express itself differently in the two worlds, and still with even greater differences when expressing itself through another physical brain. This thought should always temper the doubt of our naked scepticism. Myers' mind was meteoric in its brilliancy, but like a meteor which left its permanent and indelible trail across the heavens, and whoever reads his *opus magnum* with any sympathy and appreciation, must get to feel the modes of expression of this most brilliant of minds in close communion with the purest of hearts. In a way, therefore, in the Myers personality we have the very best example with which to study the different modes of expression, and the burden of thought coming to us through different channels and influences, through different phases of mediumship in the same medium or different mediums, and through the same and different sitters. We all know how differently we ourselves may express our thoughts under different conditions.

It has been a great disappointment to the admirers of F. W. H. Myers that so little, comparatively speaking, has come through which they could cling to as characteristic and evidential. Much of it is commonplace, and Mr. Myers was never commonplace. The best which has come to us, mere bits, has come through the automatic script of Mrs. Holland, so-called. The best bit that I know of is in the script of January 12th, 1904: "If it were possible for the soul to die back into earth life again, I should die from sheer yearning to reach you—to tell you that all that we imagined is not half wonderful enough for the truth. . . . I long for power, and all that comes to me is an infinite yearning, and infinite pain."

"Does any of this reach you—reach any one—or am I only wailing as the wind wails, wordless and unheeded?"

And again, though perhaps not so good: "The nearest

* This lady is the "Mrs. Chenoweth" referred to in Professor Hyslop's works on Psychical Research.—Ed.

simile I can find to express the difficulties of sending a message is, that I appear to be standing behind a sheet of frosted glass which blurs sight and deadens sound, dictating feebly to a reluctant and somewhat obtuse secretary."

Now, while I feel that the message I received supposedly from Mr. Myers was more characteristic than Sir Arthur's message, I believe I had the advantage in the mode of communication. Sir Arthur's came as a trance utterance, while mine came in the deepest trance, with the medium's head flat on the table, the body absolutely limp, by automatic writing, the medium hardly able to hold the pencil in the hand, and at times requiring the support of my own hand, the writing a very wavering scrawl, yet legible. Mrs. Soule told me afterwards that she very rarely goes into such a deep trance.

Just preceding the Myers' script came one from my father, the late Professor Corson, but more halting and more laboured. The Myers' script began with the name "Myers," and you became at once aware of a different personality, one more in complete control, more compelling, with a wholly different mode of expression. There was a clearer flow of the thought and never a hesitation in the choice of words. During my father's script, to show that the communicator was in doubt whether the message was coming through, the question was asked, "Is the pencil writing?"

But for the last sentence and the delicately worded one in reference to Mrs. Myers' lesser interest in psychical research, I should not have been so much impressed by the communication.

This is the message:—

Myers—why do you not write more yourself? I am talking to you, Doctor. Why do you not write more? You are a student of this subject, and you have a clear thought on the subject, much clearer about the manner of doing the work than your father who is beside me now, and your pen would help to clear away some delusions that the merely scientific mind is bound to entertain. You have a good idea of the telepathic theory, and you could make more investigations. Do not let your gift lie unheeded, nor let the most stupendous subject in the world of science languish for some knight to espouse its cause.

I am writing this partly because we have all thought so much about the need of the truth for such a mind [that is, the scientific mind] and the need of your life for such a work.

I have not taken the pencil to usurp your father's rights, but as his friend I come to you and know your keen appreciation of my efforts to establish some facts in connection with this work of psychical research. I know some of the obstacles in the way. I, too, had a wife who was less interested in the psychic work than the work which was more directly tangible, but still, apart from the mutual interests which were ours, I had time to seek for a few treasures from that inexhaustible mine, and I am more glad of the work I did in this field than all the art and poetry or letters or travel that occupied my mind.

I speak as one soul to another to whom the light has come in no uncertain vision, and who, like St. Paul, may follow the light that was heaven-sent. I am your friend, Frederic W. H. Myers.

The last sentence especially impressed me, and without any name given I could have hazarded a guess as to the communicator.

The reference to Mrs. Myers' lesser interest in psychical research is very delicately and finely put. At the beginning of the sitting I had mentioned to Mrs. Soule that my wife took no interest in psychical research, though she was herself highly psychical, which undoubtedly suggested Mr. Myers' reference. I should be interested to know if this reference is truly applicable to his case.

The concluding sentence seems to me even more characteristic from a quotation which recently appeared in *LIGHT* from Mr. Myers' poem "St. Paul":—

"Live in your dreams, if ye must live, but I
Will find the light and in the light will die."

I had not read the poem, and I am quite sure Mrs. Soule had not. It is three years since I had the sitting with Mrs. Soule, and this quotation from Myers' "St. Paul" suggested to me a possible point of comparison and verification.

Much of the ordinary trance utterance is unsatisfactory. The ordinary inspirational speaker is giving us only his everyday self. It comes through too easily. But where the mediumship is of a finer grain or grid, so to speak, the message comes through with more difficulty. It requires a finer and more penetrating vibration. The deep trance of the medium with the entire body very limp, the head to one side, flat on the table, the hand barely able to hold the pencil, and at times requiring help, brings the mediumship more directly under the control of the operator. If I mistake not, it was this deeper trance, with automatic writing, which proved most successful with Mrs. Piper. The Myers' message, through the R. H. control, of the *Faunus* incident in "Raymond," which seems so evidential, came through in that way. The best

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DR. F. BALLARD ON SPIRITUALISM AND PSYCHICAL RESEARCH.

In a recent address on "The Scientific and Religious Value of Psychical Research," delivered before the Birmingham and Midland S.P.R., Dr. Frank Ballard said that to separate psychical research from the phenomena associated with Spiritism was practically impossible. Spiritism was not synonymous with Spiritualism, although it was the scientific basis of Spiritualism. Psychical Research only concerned itself with the investigation and estimation of facts, and not with the theology that might be derived from those facts. Those who differed religiously might yet unite in earnest investigation.

The three objects psychical researchers should keep in view are:—

(1) Keen, careful investigation of certain phenomena in regard to the genuine reality and supernormal character attached to it.

(2) The search for an explanation of all such effects when they are once acknowledged.

(3) The estimation of the results of such research as we are able to carry through.

Dr. Ballard referred to his association with the first founders of the S.P.R., and paid a glowing tribute to F. W. Myers and Edmund Gurney. He questioned whether any other branch of science could show such thorough work as that represented by "Human Personality" and "Phantasms of the Living." He thought it could be claimed that the reality of numberless remarkable and supernormal effects had been definitely established.

Dr. Ballard then dealt with the question of fraud, delusion, telepathy and subliminal consciousness. After making every allowance for these it was undeniably demonstrated that we received communications from discarnate intelligences. In this connection Dr. Ballard dealt at length with his own experiences with a sensitive (a joiner) in his own town. Through the mediumship of this working man, over 300 minute details about a resident in a Lancashire town, unknown to the medium, had been received, many of which had been verified by the speaker himself. As these details were unknown to all present until after verification, Dr. Ballard pointed out the difficulty of applying any subconscious explanations.

In our investigations facts should come first and theories afterwards. Theories may be mistaken; facts have only to do with the actual. The scientific theory of psychical research gave us the only true answer to what is known as "scientific materialism." Psychical research did supply facts which alone can shake modern materialism. It also demonstrated the complexity of human nature and afforded an answer to the question as to whether we are persons or things. It helped to instil into human nature a sense of its own greatness. Personality could not be a mere matter of cerebral cells.

The lecturer quite freely asserted that psychical research gave him the right to say "there is personal continuity after death." Psychical research, in all its developments, was of the utmost importance to religion as well as to science in that it insisted upon the value and supremacy of truth. The results of psychical research were of real value in forming the foundation of Christian faith, and there was no reason whatever why the Christian faith should refuse such proofs afforded by the phenomena associated with Spiritualism. Many of the things that have been done and said hitherto in the name of Christianity in regard to the hereafter were not only undesirable, they were never true and ought never to have been said. Psychical research did enable one to form rational views on the after life. It had come to stay and develop, and it deserved much more regard than it had hitherto received from men of science and religion. It called for as much careful and patient study as medicine or astronomy.

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automatic writing I have seen has been laboured and slow. The rapid and even violent script has been much less satisfactory or worthless. The wonderful script of "The Gate of Remembrance," and the wonderful drawings relating to that most glorious vision of Glastonbury, all seem to have come through in a slow and laboured way. Much that has been accomplished in a finely critical way by the S.P.R. is but a beginning in this wonderful work. The greater labour lies ahead and a labour from new standpoints with a greater reverence and a holier desire for the truth.

EUGENE R. CORSON.

Savannah,
Georgia, U.S.A.
December 18th, 1922.

"TIME, SPACE, MATTER AND THE SELF."

A REPLY AND SOME REFLECTIONS.

By "LIEUTENANT-COLONEL."

As one who has given much time and thought to the subject, Mr. Garlick will, I am sure, pardon me if I venture to criticise one or two points in his interesting article.

He has defined "ether" as matter, a fourth state of matter. Most authorities are agreed that the four states of matter are Solid, Liquid, Gaseous, and Radiant, and on referring to the works of Crookes he will find reasons for that assumption. But radiant matter is not ether; in fact, matter of any nature cannot be ether. Matter is substance which is within the range of human perception and measurement; on the other hand, the substance known as ether is neither, it is only an assumption, a necessary assumption, for something must exist explanatory of certain conditions of matter, but beyond this fact our only knowledge of ether is negative—i.e., we know what it is not.

The simplest form of matter is the electron, which is a tort or eddy in the ether; the electron is measurable, but the original undisturbed ether is not.

The ether treats of ether as if it were a single homogeneous substance, but this is an unjustifiable assumption. What evidence have we to assume that there is only a single substance beyond our perception, or that what we perceive is formed from but a single substance? Ether, in fact, is but a term for many (perhaps all) substances which are included in our unknown environment; it is an inclusive screen, limiting the range of our perception and including an unknown complexity of substance.

Even if matter were the production of but one form of substance, which is obviously improbable, there is no possibility of expressing the nature and scope of this substance; it can therefore only be recognised as a limiting screen of unknown quantity. The term "etheric body," like "ether," when properly used, is but the expression to indicate something which obviously must exist, but which is beyond any possible perception, and some degree of materiality must be assumed by either before any recognised contact with the material world is possible.

The assumption of "a universal stable centre" in relation to time and space is not logically acceptable as an indication of that motion or progression which the author refers to it; any such universal centre must be superior to all existence to such a degree that all existence must be stable in relation to it and must consist of a realised plan from the point of view of that centre. Any other idea of a centre can only be one which varies with each personality, each observer, who is in touch with the environment by radiant perception and thought.

Fourth-dimensional consciousness does not imply a "view of objects in their entirety (as against three-dimensional view of surfaces only)." Our view of the interior of matter depends on its transparency, that is to say, certain rays of light penetrate the object and are perceptible to our eyes; but many other rays of light penetrate objects which we call opaque, and it is only because our eyes are not sensible to these rays that we do not see the interior of the objects. Certain chemical preparations do so, and they are in no higher dimensional space. A fourth dimension must be *exterior*, not *interior*, to present space conditions.

Mr. Garlick nearly gets the dimensional conception of Time, and then falls into the error of assuming "progression." But this idea is pure assumption, and is logically improbable. Take the being in "Flatland," he can only measure events which enter his world by some regularly repetitive event which is entirely included in his world; he has no means of knowing the angle of incidence or the direction in which the external events meet his world, consequently he assumes that they enter in the one direction only, and in regular progression like his means of measurement. But we know that they enter at all angles and that there is no progression in one direction only. We even know that he can have no means of estimating the relative speed of any event, for he can have no conception of "density," and as the apparent speed (to him) would depend as much on the density as the actual speed, there is nothing to show him the error of assuming a regular progression.

The truth of this conclusion will be more evident if you imagine an object which can perceive nothing but impact, and let that object be bombarded from all directions with missiles of differing sizes and speeds. The object would know nothing of the direction or speed, and would obviously take the simplest view, that it was being hit from one direction by missiles of regular speed, but differing in weight—you have, then, the idea of our orderly time progression.

Reincarnation is not acceptable to most people, as no reliable evidence or unanswerable argument has been produced in its favour—rather the opposite.

The "nature" and other qualifications of spirit are not logical, for "spirit" is an absolute, and the possession of

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HOW SPIRIT PHOTOGRAPHS ARE FAKED.

THE CREDULITY OF THE CRITICS.

By FRED BARLOW.

It is rare nowadays to meet with sound, intellectual criticism, and equally common to read the most puerile and senseless stuff as to the alleged faking of spirit photographs. Verbiage is used as a substitute for knowledge and any argument, however absurd, is foisted upon the unwary as relevant criticism. As a rule, these attacks upon psychic photography are not made by experienced photographers, who know better than to criticise something they do not understand. The criticism usually comes from those who, wise in their own conceit, reveal their ignorance by the absurdities they perpetrate.

I have just been reading the "Secrets of Occultism," by Oliver Bland. This writer takes upon himself the duty of exposing a few of the methods adopted by photographic sensitives to deceive the credulous. It is unwise to let such attacks go by default as they can be forged into excellent weapons to expose the expositors.

Any exposure to be successful must refer to the quinine sulphate background trick. This is a stock theory that looks well in print. Unfortunately for Messrs. Bland, Vincent-Patrick, Whately Smith and others, it is a theory that will not stand the test of practical proof. For faking purposes it is a complete failure, and is on a par with Mr. Bland's second exposure, which he calls the "contact" process.

This process consists, we are told, of mounting a negative of the "spirit" face on a background of card prepared with radio-active salt solution. The medium has only to handle the dark slide, in order to make a contact image, because "these salts are rich in infra-red rays which will project an image through a metal dark slide." It passes comprehension to imagine how any person possessing a scrap of scientific knowledge could write such ridiculous things. No radio-active salts at present known would print such an image through a metal slide during the process of handling and infra-red (or heat) rays, if present in sufficient volume, would roast the plate and the slide as well.

Mr. Bland's next explanation is second only in exciting risibility to some of the "exposures" in the Patrick-Smith attack. As this is the method "most commonly used," it must not be allowed to sink into obscurity. "A spirit image is projected through a minute lens in the wall of the studio. The sitter has his back to the source of projection, so the fraud is childishly easy. Even expert photographers are fooled by this trick." If even raw amateurs are fooled by such nonsense as this, I am sorry for them. Suppose one tried to project through a minute lens at the back of the sitter, what would happen? In light suitable for photographic purposes, the projected image would be useless. Even supposing an image *could* be projected in the light, to whence would it be projected? On to the plate? If so, it must pass through the lens of the camera. The

absurdity of the whole thing is so obvious as to need no further comment.

The author of the "Secrets of Occultism," no doubt, writes in this way because he knows no better. Mr. Vincent Patrick can hardly be accused of such lack of knowledge, and yet in the attack entitled "Spirit Photographs," written by himself and Mr. Whately Smith, he puts forward theories every bit as absurd as those given above, which theories receive the commendation of his colleague. Space will only allow of reference to a few of the most glaring examples, but they may serve to show that these attacks are not worth the paper on which they are written.

Boursnell, he writes, employed the quinine sulphate dodge. I should like to set our critic the task of painting an invisible portrait on a cloth background with quinine sulphate as a suitable punishment for his offence against the laws of common sense. Again, he writes: "It is stated that a double refracting lens has been used, focussing on to the same plate both the sitter and an object concealed on one side of the studio." Does it require any knowledge of optics to recognise that this is the most absurd trash? "A pinhole in the dark room lamp and a transparency inside a pinhole can be formed which will throw an image on to a suitably placed plate." This joke is almost as good as the chestnut by Mr. Bland: "Faces may be sketched on the medium's fingers!"—and these are the people who accuse us of credulity and call us rabid. It may sound hardly credible, but it is nevertheless a fact that at a meeting a little time ago, an over-zealous clerical opponent enlightened his audience by informing them that all Mr. Hope's photographs were taken in the dark!

Now the most satisfactory method of foisting a fake upon an unwary sitter is to substitute a prepared plate. The best safeguard against such a possibility is for the sitter to take his own plates and to mark them carefully before they are used. Mr. Hope usually insists on this being done, and the plates used for photographic experiments at the B.C.P.S. are all specially marked by the plate makers. The next best—or worst—method of faking is by means of a flashlight device. To guard against this possibility it is only necessary to employ a little of that uncommon gift—common sense. As the number of psychic results that can be imitated by means of a "switch" is exceedingly small, there is no cause for apprehension.

In my earlier investigations I tried out every conceivable method of faking I could devise. I was beaten every time. The fact that no trickery could be detected, however, was not the only thing that convinced me that psychic photography was real. What brought conviction was the downright honesty and simplicity of the mediums, the dozens of definite recognised likenesses obtained by strangers, the handwriting on photographic plates of persons deceased, the clear evidence that the intelligence behind these results often exceeded that of sensitives and sitters, plus the proof secured from first-hand investigation.

Let us hold firm to that which is true. Believers in the genuineness of psychic photography have nothing to fear from the attacks now being scattered broadcast, as such unscientific jargon will defeat its own ends.

THE REV. G. VALE OWEN AND SPIRITUALIST SOCIETIES.

To the Editor of LIGHT.

SIR,—On removing from Orford I inadvertently put into storage a packet of letters from societies which contained invitations to speak in the various towns. At the time I received them I was not able, on account of parish work, to do this, but kept the letters for future reference. As these letters, owing to my carelessness, are not immediately available, may I ask the hospitality of your columns to say that I am hoping on my return from the United States to go on a lecture tour in the English towns during the coming autumn and winter, and that all applications for lectures should be made to my Hon. Organising Secretary, Albert J. Stuart, Esq., 19, Albert-road, Southport, Lancs.

Yours, etc.,

G. VALE OWEN.

(Continued from previous page.)

a nature would imply limitation, and the possibility of a superior existence. It is the evidence of spirit which has a nature, i.e., its "body," in whatever degree of existence. The word is often loosely used, but in the present case where it is used in comparison with matter and ethereal conditions, it can only be recognised as the incomprehensible final which cannot be transcended.

As the great Chinese seer so aptly says, "Tao cannot be known; when known it is not Tao."

SUPERFICIAL CRITICS.

To the Editor of LIGHT.

SIR,—Your remarks in Notes by the Way concerning the "Westminster Gazette" are very much to the point. Perhaps you are right in refusing to take the daily journalist's attitude too seriously, when he finds it necessary to ascend into his pulpit and to deliver his soul concerning Spiritualism and Psychic Research. It is quite amusing to note the tone of light, patronising banter adopted. It is supposed to be *de rigueur*, and is a pose intended to suggest to the reader the possession of an immense store of experience and culture in the writer, and a freedom from "superstition," that *bête-noire* of our cheap intellectuals! And when this pose is contrasted with the pitiful equipment (or rather lack of it) in three scribbles out of four who find it necessary to tell the world "all about it," the contrast shows itself rich in humour. But we must remember that it offers an excellent material for the paragraph, and a little cheap cynicism and smartness will furnish all that is required for that. Herbert Spencer once wrote that there is a "great difference between showing the ridiculous in a thing and pouring ridicule upon it." There is, for the first requires some knowledge of the thing, whilst the latter need require nothing more than ignorant prejudice and mental inertia—besides, there are still many minds which take a printed sneer as an infallible mark of knowledge and intelligence. Fortunately, there is a large and growing minority which no longer cares two straws for what the Daily Press may think or print concerning Psychical Science and the Supernormal, for it knows its pretensions to offer an opinion of any value are—just pretensions and no more.

Yours, etc.,

FREDK. STEPHENS.

Paris, January 20th, 1923.

LIGHT,

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ROBERT LOUIS STEVENSON AND SPIRITUALISM.

We have more than once in *LIGHT* alluded to the fact that Robert Louis Stevenson was Secretary of one of the first Spiritualist Societies to be established in Scotland, Dr. Gavin B. Clark, well-known in political and humanitarian circles, being the President. This was the Psychological Society of Edinburgh, founded in or about the year 1872. The fact came as a considerable surprise to many people, and it was naturally suggested by several that some misunderstanding had occurred; that, in short, the Society was really devoted to some academic form of psychology, and not to Spiritualism at all.

We knew better; but it occurred to us recently that a personal visit to Dr. Gavin B. Clark, now in retirement at an advanced age, would effectually settle the question, and we were fortunate enough to get the opportunity for a long talk with him concerning his experiences in the early days of Scottish Spiritualism, of which his memories extend as far back as 1866. Of this we intend to write more fully on another occasion, and confine ourselves for the present to a consideration of "R. L. S." and his association with the subject.

It seems that in the early 'seventies a group of medical men, artists, students and other persons of inquiring mind, in Edinburgh, were sufficiently interested in psychic matters to form a small Society under the leadership of Dr. Gavin Clark. Some of the meetings were held in a room in the Maternity Hospital of which Dr. Clark was house surgeon. On one occasion a test séance was held at which David Duguid—so well-known in Spiritualism—was the medium. Several medical men were present, and under test conditions the medium produced some of those remarkable little paintings with which his mediumship is associated. Amongst the sitters was Mrs. Hill, sister of Sir Noel Paton, the famous painter, and the miniature picture which Duguid produced for her (painting under control with his eyes bandaged) she esteemed so highly that she wore it afterwards set in a bracelet.

Stevenson, as Secretary of the Society, followed the subject with ardent curiosity and doubtless with his usual whimsical humour. Other and non-professional mediums appeared and lent their assistance to the inquiry, and in the end "R. L. S.," Dr. Clark and others of the investigators became convinced of the reality of the phenomena. As regards Dr. Clark, it converted him from blank materialism. Stevenson was too much the poet and dreamer to need such an awakening, but his experiences coloured his thoughts, and opinions in later years (his books show many evidences of the fact), although neither he nor Dr. Clark became Spiritualists in the accepted sense. This indeed was the case with several others of the Society. The time was not ripe for any coherent philosophy of the matter, and the gradual development of this fell naturally into the hands of men of a temperament more suited for the rough pioneering work necessary. The names of some of these men we know and bear in honour. They held the torches in the darkness and blazed the trail through the jungle as their appointed work. Stevenson gave the world of his gifts in

another fashion—he was the artist. Spiritualism in the crude forms of its early days was not for him, except as the raw material of some of his later thoughts and dreams. It was too primitive. It gave him certain material proofs that the Unseen World of the soul was more than a "vast inane." But for the rough work of exploring its physical expressions he had no vocation and he left "the ruder labour for the ruder nerve." We have reason to be glad of it—we who love "Treasure Island," the "Master of Ballantrae," "Kidnapped," and all the long array of stories, essays and poems that have made his name loved and honoured.

Dr. Clark was unfortunately unable to find the first prospectus of the Psychological Society bearing the name of R. L. Stevenson as Secretary, but he kindly handed us a copy of the one issued in 1873, which we print on another page as an interesting document. It bears the name as Vice-President of R. A. Stevenson, the brother of "R. L. S." It may be added that Dr. Gavin Clark is almost the only survivor of the group of inquirers associated with the Society in those days. Just as we are writing these closing lines our eyes fall on an aphorism taken from Stevenson's writings. It has an eloquence of its own concerning the true nature of the man, and renders needless any inquiry as to his particular creed:—

Anyone can carry his burden, however heavy, till night-fall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And that is all that life ever really means.

THE WASHINGTON MEMORIAL.

To the Editor of *LIGHT*.

When I returned from the United States in June I brought with me some £2,000 of American money, nearly all of which has now been expended upon the Spiritualist cause. I am asking those who believe in that cause, and who approve of my work, to show that approval in a practical way by sending me subscriptions which I can take with me, when I return to America in March, as a British donation towards the International Washington Memorial, which is to be erected in honour of the piercing of the barrier which occurred at Hydesville upon March 31st, 1848. Swedenborg and Davis had of course paved the way, but it is beyond question that the first of those direct communications, which have since then been of such priceless comfort to so many of us, was made upon that occasion, and that it is in truth the greatest date in human history since the great revelation of two thousand years ago. Let us show by our actions that we realise and appreciate it.

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

SIR OLIVER LODGE AND A STORY BY MR. H. G. WELLS.

To the Editor of *LIGHT*.

SIR,—I have been reading one of the best mystical stories I ever read in my life. It belongs to the same class as Mr. Kipling's "They." I do not say that it is on the same level; I do not wish to make any comparison, or any pretence at literary criticism. Both stories are wonderfully good, and comparisons are unnecessary. The one I am now speaking of is by that marvellously skilled writer, Mr. H. G. Wells. It is called, "The Door in the Wall," and purports to describe a Vision of Summerland, or what is properly called Paradise, vouchsafed to a child aged 5½ years; and the dominating, though not always happy, influence of this vision on the rest of his energetic and successful life.

To those with minds open, and with patience to read carefully, the story will make appeal, by reason both of its skill and of its subject. I do not know where it first appeared, but I came across it in a collection of Mr. Wells' short stories, now being published in a half-crown edition by Collins; this particular volume being called, "Tales of the Unexpected." The first story in the book is also of some imaginative interest, suggesting some kind of reciprocal Crystal Vision, for faint perception of occurrences on another planet.

But I only mention this incidentally. My object in writing is to call the attention of some of your readers to the first story above mentioned, since I think it would interest them.

Yours faithfully,

OLIVER LODGE.

January 26th, 1923.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We received a cable from New York on January 24th to the effect that Mr. Vale Owen and his daughter have reached that city.

The judgment of Mr. Justice Russell in the Hummeltenberg case (referred to in another column) has proved to be of sufficient public interest to warrant the majority of our newspapers in making comments and passing criticism. It was to be expected, of course, that in the majority of cases the writers knew very little and, in some cases, nothing at all of what they were writing about. But here and there it has been refreshing to read a comment and note an opinion set down by a writer whose knowledge of mediumship is not based on popular clap-trap or clouded by orthodox bigotry. The "Wolverhampton Express and Star" in its issue of January 27th, published a leading article containing observations on this case that show such a clear-sighted view of the matter that we cannot refrain from giving the following extract:—

Now that it has been decided by Mr. Justice Russell that a bequest to the London Spiritualist Alliance is not a valid charitable gift, it is possible to make some comments on the attitude of the law as it affects the liberty of a growing number of its subjects. Once again it has been demonstrated that legal hair-splitting carries more weight than progressive thought, personal belief, or a man's right to do what he likes with his own money. In this particular instance it was admitted by the Judge that, in the eyes of the law, a bequest of half-a-crown a week for all millionaires would be considered quite a "good" charity, as would be a trust for people with red hair. Yet his lordship found that £3,000 left to form a nucleus of a fund for the establishment of a college to train mediums was a "bad" gift, as creating a perpetuity, and was not for the public benefit. We pass over the inference that mediums can the better train themselves; what we draw attention to is that, by this subtle ruling, the majority of contentions put forward at the hearing of the case by those who contested the legacy have been carefully avoided. This cannot fail to be of the greatest significance to interested parties, and the point is of immense importance to all who look to the time when our laws, whether they apply to psychic or material matters, will be dispensed in the spirit that governed them rather than in regard to the exact letter of their various sub-sections. A slavish love of technicality more often leads to a miscarriage of justice than any other factor in the Courts. . . . It is, therefore, from this point of view alone that we regard the case which the London Spiritualist Alliance has lost. The Spiritualists themselves are quite capable of dealing with other questions involved. It would appear that any teaching which is open to criticism is likely on some future occasion to suffer a similar blow. When, for example, counsel contended that the Churches regarded Spiritualism as unmoral and undesirable, Mr. Justice Russell asked: "Where do I get what the Churches teach? Am I to go to the Archbishop of Canterbury?" The questions were certainly relevant when it is remembered that they were asked in a country which professes adherence to a religion based on psychic matters. Yet, as Dr. Ellis Powell once put it: "If Jesus Christ were to revisit the earth, and were to re-act that marvellous evocation of psychic power which we know as the transfiguration, He could be successfully prosecuted under the Witchcraft and Vagrants Act."

The "Morning Post" of January 26th reports: "Speaking at Luton last night on the new revelation Sir Arthur Conan Doyle said it was ridiculous how some journalists and others, knowing nothing of Spiritualism, mocked it and turned it to scorn. Everything put forward by the Press," said Sir Arthur, "is so garbled, they have a great deal to answer for. I don't think they themselves know how they will be called to account for their treatment of this matter. They have in every way tried to misrepresent us, weigh down the scale on the side of fraud, and everything we abominate as much as they, and make it appear as if it were our cause."

The "Times Educational Supplement" of January 20th has just been brought to our notice in consequence of a letter published in that issue on the question of the photographing of fairies. The letter reads:—

Sir,—In reply to E. Wadmore's letter in your issue of January 13th, concerning the lecture on "Fairies," given recently at the Conference of Educational Associations, at which I was present, I beg to point out (1) that the lecturer distinctly said that the elder girl who had taken the photos of the fairies had been employed as messenger at a shop with a department of photography, but that investigations had proved that the girl had not at any time taken part in, or had access to, the photographic work of the shop. Exhaustive inquiries have

been made to cover any possible fraud in this direction. (2) The lecturer also pointed out that pictures of fairies similar to the genuine fairy photos could be produced by fake processes, but that at a certain point of enlargement the fake process would be inevitably revealed. The photos in question had been enlarged to a height of ten feet, and no evidence of fake had yet been discovered by any of the tests known to the photographic world.

E. CLARE SOFER.

11, Tavistock-square, W.C.

Lady Grey, in her book of essays, "Shepherd's Crowns," reviewed in another column, has included on page 93 one that was published in last year's October issue of "The Fortnightly Review" entitled, "Some Aspects of the Higher Spiritualism." In the course of this admirable essay her Ladyship has penned an appreciation of LIGHT in the following words:—

"What has Spiritualism," they will exclaim, "to present the world with, but a few uneducated hymn-singers and perhaps a pack of soiled cards?" I would say to this: "Buy the current number of the paper called LIGHT, it is for sale at every newsagent's; bring an unbiassed mind to the reading, and see if you do not here find something more than the literary equivalent of unctuous hymn-singing; see if you do not find more living interest in that unpretentious periodical than you have met with in other channels for some time." The paper LIGHT is a good indication of what Spiritualism means, of what Spiritualists are thinking about. As a body of workers they are closer to the spirit of the New Testament than many Church folk would be ready to believe. The Church of England should look upon Spiritualism as a valuable ally.

Writing in the current issue of the "Modern Churchman," the Rev. Canon C. H. Price, B.D., Rector of Kilbride, Ireland, in the course of his article on Spiritualism and Psychical Research, observes:—

"Psychical Research, then, on the most favourable estimate of it, does not unveil the secret of eternal life. It should not, any more than Psychology, be mistaken for a religion. It is neither a friend nor a foe to existing faiths. And it may be much less than is claimed for it. It may be an *ignis fatuus*. Thought transference will account for many of its marvels, and fraud is undoubtedly the source of others. It is often morbid and grotesque—it sweeps people off their feet and upsets their balance. It seems to cheapen and vulgarise the unseen. And yet the mass and variety and the remarkable character of much of the evidence adduced in support of it preclude us, I think, from ruling it out of court. It stimulates and feeds curiosity—though not, perhaps, of the healthiest kind. Some among us, and they the sanest and most spiritual, will recoil from it with distaste. They will agree with Dean Inge, for whom ghost stories have no attraction, and who would be sorry to have to believe them. Some people, he says, are so much in love with the lower soul-life of our sojourn here that they wish to continue it hereafter; others recognise in this a banishment from the true home of the soul, and have no desire to prolong the conditions of their probation after the probation itself is ended. Notwithstanding the Dean, may we not still feel some interest in the next stage of our existence—even though it prove to be but a step in our pilgrimage—the place where next we shall pitch our moving tent 'a day's march nearer home'?"

The concluding words of the Rev. Canon's observations contain the justification for our quest. Is not the main objective of Spiritualism to stimulate an interest among a spiritually lethargic people in that condition and state to which everyone is inevitably bound. There are many people to-day who have passed the stage of curiosity, and have found themselves faced with facts. It is these facts that all churches will have to face themselves someday, and for the sake of the human race who must be guided in these things the sooner the Churches accept these facts the better.

The "Church Family Newspaper" for January 26th includes the following report, entitled "Physical and Psychical Atmosphere":—

Atmosphere, writes a correspondent, seemed an appropriate subject for a lecture in more senses than one, when the present writer passed into the Hall of the Royal Society of Literature on January 17th, Bloomsbury being then enveloped in a thick and disagreeable fog. It soon stole within the portals, and the famous lecturer, Professor Walter De La Mare, F.R.S.L., presented a curious figure, silhouetted thereby. Conspicuous among the large number present was the Countess Grey of Fallodon, in company with her artist son. The speaker drew his illustrations chiefly from Sir Arthur Conan Doyle, Mr. Joseph Conrad and Wilkie Collins in unfolding his theme. His elaboration of the typical features of the atmosphere created by Wilkie Collins, specially in "The Woman in White," must have been a revelation to the younger people in the audience.

TRAINING OF MEDIUMS.

HIGH COURT OF JUSTICE.

CHANCERY DIVISION.

A GIFT TO FOUND A COLLEGE FOR MEDIUMS.

IN RE HUMMELTENBERG; BEATTY V. THE LONDON SPIRITUALISTIC ALLIANCE, LIMITED.

(Before MR. JUSTICE RUSSELL.)

This case was heard on January 17th and 18th, and was reported in our last issue, when judgment was reserved and subsequently delivered by Mr. Justice Russell on Friday, January 26th. His Lordship held in this case that the bequest was not a valid charitable bequest.

JUDGMENT.

Mr. Justice Russell, in his considered judgment, said that *prima facie* the gift was bad, as it created a perpetuity; but the defendants, the London Spiritualistic Alliance, claimed that it was good on the ground that it was a valid charitable bequest. Although the testator had added certain qualifications and directions to the gift, it was a gift for the purpose of "training and developing suitable persons, male and female, as mediums." The Alliance, alive to the fact that it was for them to satisfy the Court of the validity of the gift, had filed four affidavits, which were, probably of necessity, vague and lacking in detail, and afforded little or no assistance to the Court. In the absence of evidence all parties relied, without objection, on the definitions contained in dictionaries and other works. From these it appeared that the primary meaning of the word "medium" was an individual who professed to be an intermediary for communication between the living and the spirits of the dead. Was a gift for the purpose of "training and developing" such an individual a good charitable gift? It was said to be good—(1) because it was a trust for the advancement of education—a trust to train persons to pursue a lawful calling; (2) because it was a trust beneficial to that section of the public which intended to engage in the calling of a medium; and (3) because it was a trust beneficial to the whole community, as its object was to increase the number of trained mediums, especially those trained for the diagnosis and healing of disease. The second and third contentions were framed to bring the case within the fourth branch of Lord Macnaghten's well-known classification of charitable gifts in *Pensel's case* ([1891] A.C., 531). Whatever class the gift *prima facie* fell within it was still necessary to establish that it was charitable in the legal sense, to show (1) that the gift would, or might, be operative for the public benefit, and (2) that the trust was one which the Court, if necessary, could administer and control. To quote what Lord Eldon said in the case of *Morice v. Bishop of Durham* (10 Ves., 521, at p. 539):—

As it is a maxim that the execution of a trust shall be under the control of the Court, it must be of such a nature that it can be under that control, so that the administration of it can be reviewed by the Court, or, if the trustee dies, the Court itself can execute the trust: a trust, therefore, which, in case of mal-administration, could be reformed and a due administration directed: and then, unless the subject and the objects can be ascertained, upon principles, familiar in other cases, it must be decided that the Court can neither reform mal-administration nor direct a due administration.

The Alliance had failed to satisfy him on either point. There was no evidence worth the name, nothing but vague expressions of opinion and belief, directed, in the main, to alleged powers of diagnosis and healing attributed to some mediums. Even if it were assumed that some of those persons called mediums possessed powers of diagnosis or healing, or both, in which event it could scarcely be denied that a gift whose object was to increase their number would be operative for the public benefit, yet the gift here was not limited to that purpose; it was a gift which, consistently with its terms, could be wholly applied to the training and development of mediums other than therapeutic mediums. He was not satisfied that a gift for that purpose was in any sense of the words operative for the benefit of the public. Further, he was unable to say, on the evidence, that a trust for either the more limited purpose or the more general purpose was a trust, the administration of which the Court could in any way administer or control. It was contended that the Court was not the tribunal to determine whether a gift or a trust was a gift or a trust for the benefit of the public. It was said that the judge of that was the donor of the gift or the creator of the trust, and reliance was placed on the views expressed by the Master of the Rolls, and some members of the Court of Appeal in Ireland, in the case of *In re Cranston* ([1898] 1 Ir. R., 431), and on a sentence of Mr. Justice Chitty in the case of *In re Foveaux* ([1895] 2 Ch., 501). So far as the views so expressed declared that the private opinion of the Judge was immaterial, he agreed; but so far as they suggested that the donor of the gift or the creator of the trust was to determine whether the purpose was beneficial to the public, he respectfully disagreed. If a testator, by stating that a trust was beneficial to the public, could

establish that fact, trusts might be established in perpetuity for all kinds of fantastic (though not unlawful) objects, of which the training of poodles to dance might be a mild example. The question whether a gift was, or might be, operative for the public benefit was a question to be answered by the Court by forming an opinion upon the evidence before it. The grounds on which he decided the case made it unnecessary to determine whether the training of mediums necessarily involved, or tended to involve, illegality, and was therefore illegal, or, at all events, against public policy. There was much to be said on both sides, and he preferred to express no opinion until it became necessary to do so. He held the gift to be invalid, involving, as it did, a perpetuity, because it had not been established that the trust was one which was, or might be, operative for the public benefit, or one which the Court could administer or control. There would be a declaration that the bequest was not a valid charitable bequest, and that it failed, and fell into residue.

POINTS FROM THE CASE.

Amongst the many questions raised, both during the hearing of this case and the considered judgment of Mr. Justice Russell, the one that touches the most practical issue at the moment is: How should money be left by a testator who desires to benefit those who possess the gift of mediumship?

This case has served a very useful purpose in making it very clear that it is not possible, in view of the status of a medium as recognised by the law, to establish that a trust, providing money to train mediums, could be operative for the public benefit.

It is obvious that no evidence provided by the L.S.A., or any other spiritualistic body for that matter, could satisfy a judge that persons who profess and call themselves mediums are a public benefit, when the Witchcraft Act of 1735 (which has never been repealed) declares that to practise mediumship is an offence, and the illegality of this gift is further emphasised by the Vagrancy Act. Therefore it is futile for any enlightened person to will a gift of money to benefit mediums in the manner adopted by the late Mr. Hummeltenberg and his legal advisers. In the present state of the law the money would never reach the persons or benefit the cause for which a testator intended it. We hope that the wide publicity given to this case will awaken the minds of those who may have left money by will (or intend to do so) for the purpose of furthering the status and well-being of mediums, to the fact that the persons can never benefit by a legacy unless the bequest is definitely earmarked and allocated to societies or individuals without the necessity of the beneficiaries having to prove that the money is theirs, contingent on the decision of the Court, that money so applied will be for public benefit.

There is, however, a much greater issue at stake in this case than that involved in the question of which is the right or the wrong way to make a bequest intended to benefit mediums. Does this case in any way indicate progress in the attitude of the Bench, the Press, and the Public towards the whole question of mediumship? What chance of success would a Bill for the repeal of the Witchcraft Act have to-day before our national assembly? Mr. Justice Russell, in the course of this case, asked: "What is a medium? What is a clairvoyant?" In answering these questions, Counsel quoted "The Oxford Dictionary" and the "Encyclopedia Britannica." His Lordship inferred from the definitions supplied him that a medium was one who was a means of communication between this world and the next. The learned Judge may quite possibly have accepted the authorities, quoted by Counsel, as a true description, but would the members of the House of Commons and the House of Lords accept such definitions without scientific proof as well? We think not. Mr. Justice Russell said, in the course of his judgment, when referring to the question of whether the training of mediums necessarily involved, or tended to involve illegality, that there was much to be said on both sides. He decided the case, however, without touching this point at all. The avoidance of this question by his Lordship most clearly indicated that he recognised that there were *pros* as well as *cons* on this point. We consider this an important admission from such a quarter. A few years ago such an admission would never have been made at all. There is no doubt whatever that great strides have been made towards a better understanding of what is really meant by the term "mediumship," but there is still lacking the official recognition of this gift by an authoritative body whose pronouncements would be accepted by the Church and the State. The weight of public opinion would, of course, help to bring a recognition of mediumship to these quarters, and there are a few members of the House of Commons whose sympathy and understanding of this matter could be relied on. But sympathy alone will not carry us very far. It is the universal conviction of the truth and value of mediumship that is going to abolish archaic laws and superstitions, and conviction can only be brought about by educating the people in these matters. Knowledge of the facts is percolating slowly, but surely, into the minds of all classes to-day. If the findings of Psychical Research and the truths of Spiritualism had been based on fraud and credulity, these would have long since

vanished into the region of myth. Spiritualism has survived every kind of onslaught, and the findings of Psychical Research are hourly gaining the respectful attention of the leading men of science. But can we go to the country yet on the question of the acceptance of mediumship according to the definition of the "Oxford Dictionary" and the "Encyclopedia Britannica" of 1923? The Hummeltenberg case clearly shows us that we cannot. The time is not yet ripe, but the necessity of every soul who knows these things to be true and good, working unceasingly and unselfishly, was never more apparent than it is to-day to those whose inner sense has awakened to the truth. A universal recognition of the fact of mediumship is the first step towards a spiritual emancipation of the whole world.

[By the courtesy of the "Evening News" we are permitted to reproduce the article, below, from its issue of January 26th]:—

SHOULD WE TRAIN MEDIUMS?

By THE DUCHESS OF HAMILTON AND BRANDON.

The question whether the medium should be encouraged or discouraged as a factor in social evolution is a question of the greatest importance. Scientific research and the accumulated evidence of investigators who have applied every possible test, intellectual and mechanical, to the study of mediumship have established beyond all contradiction the fact that the faculty of mediumship exists and that we have amongst us men and women gifted with super-sensitive senses and powers. These gifts range from the "second sight," the peculiar instincts and sensitiveness shared by animals and primitive savages, to the highest faculties of communion with the spiritual world manifested by the mystics and saints of all ages. Early Christianity is not only associated with such high gifts of mediumship, but actually founded on them. The contempt in which the medium is held in the estimation of persons laying claim to religious insight and ecclesiastical knowledge is altogether out of place. The disdain with which the phenomena of mediumship have been dismissed by persons laying claim to scientific acumen and knowledge is also out of place. For there can be no subject more worthy of the application of the truly scientific mind than the development of the higher psychic faculties in man by which worlds outside our every-day consciousness are revealed, and the experiences of our little five-sensed prison are transcended. Under the old Witchcraft Act it is still possible to prosecute and imprison a perfectly genuine medium, simply because he or she is a medium. Fraudulent intention is assumed where the facts of psychic powers are denied. The time has come when the ancient law should be amended so as to safeguard the genuine medium from being confounded with the charlatans and wicked traders in the sorrows and misfortunes of fellow creatures. There should certainly be centres for the training and guidance of mediums. The raw material of psychic life needs education and systematic training, just as the intellect and the body need training for the achievement of mental and physical work of distinction. Mediums also should be protected against the dangers and temptations put in their way by those who exploit them for mere amusement and sensationalism. Mediums of real value, whether from the point of view of scientific investigation or that of revelation and spiritual truth, should be guarded against poverty and the ever-recurring temptation to prostitute their gifts for money. I readily admit, indeed I wish to emphasise, that indiscriminate encouragement of psychic instability, or in-rushing impulses and imagery, is an evil. Without moral and intellectual guidance there can be no balance in mediumship. There is also a danger that the personality may be lost in feeble submission to outer influences in those who allow themselves simply to drift. Everything worth having in this and other worlds has an element of danger and is worthy of thought, preservation and development. The fruits of the highest mediumship are of such infinitely great importance to humanity, that the process of sifting and training should be encouraged by every means in our power.

"PSYCHIC SCIENCE."—We have received a copy of this journal—the Quarterly Transactions of the British College of Psychic Science—for January. It contains articles on "Poltergeist Phenomena at the British College," by Mrs. Barbara McKenzie; "Two Relativities," by Mr. Stanley De Brath; "A New Chapter in the Glastonbury Discoveries," by the Editor (Mr. F. Bligh Bond); "Science of the Ouija Board," by Mrs. Hester Travers Smith; "An Early Experiment in Wax Moulds," and a review of Dr. Fournier D'Albe's book, "The Goligher Circle," by Mr. J. Hewat McKenzie, the Principal of the College, who also writes on the Price-Hope case ("Fraud Charges in Psychic Photography"). The illustrations include a portrait of Mrs. Osborne Leonard, and photographic reproductions of plaster casts of materialised hands obtained through the mediumship of F. Kluski, also some micro-photographs showing the structure of ectoplasmic drapery.

"HUTCHINSON'S MAGAZINE": THE PSYCHIC ELEMENT.

The February number of "Hutchinson's Magazine" contains two articles of outstanding interest for Spiritualists in "Mr. Tilly's Séance," by the well-known writer, E. F. Benson, and "How You Feel When You Die?" by G. Vale Owen. A curious point about their adjacent position is that they both deal with the same aspect of the subject, the result of dispensing with the material body, and its mental effect on the individual.

Considering that it is only intended to be fiction, Mr. Benson has dealt with the subject in a very considerate and sympathetic manner, and from "Mr. Tilly's" dazed realisation of his discarnate condition to the suggested reason for his ceasing to communicate with his old friends, if the touches of humour introduced as a relief to the seriousness of the subject, and for other purposes, were removed, the story might well be an assumed account of an actual experience, given for instructional purposes. Mr. Benson is evidently well read in the subject, and there is nothing in his manner of handling it to arouse resentment, or hurt the feelings of honest believers. Spirit influence on thought, the difficulty of physical manifestation, the fogging effect of using an incarnate mind for communication, are all touched upon, while who has not met the medium with slight powers who never admits failure, but improvises at the expense of credulous clients? Not the least amusing point is his clever hit at the Psychical Research Society, with their stilted method of investigation and their elaborately evasive conclusion. If Mr. Benson is not already convinced on certain matters, he will shortly be convincing himself, for it is the most "human" and rational account of an imaginary experience that has appeared in print.

Mr. Vale Owen deals with the subject in another, and, in one way, a higher method; if his statements are not, as so many think, ascertained facts, they are at least well-supported assumptions. They are supported by well-reasoned arguments which should appeal to all who are not hopelessly biased, even if they are not finally convinced; while they are supported by "communications" which do not give the impression of delusion or imagination. As the author himself has said, he completely convinced himself before he dared to give the result as a public message to the world.

W. H.

"THE CONSOLER": A Psychic Play, by "Flora Hayter."—This interesting and instructive play was arranged by Mr. and Mrs. Ames, of the Unique Centre Club, and staged at that club with the assistance of professional friends before a large and appreciative audience. An officer is posted as "missing and dead," but this is not accepted by his father and wife, who have an intuition that he still lives, and is trying to tell them so. A vicar who has also lost a son but who deprecates occult matters, is persuaded to take part in a séance, where his son returns, and among personal messages tells them not to grieve as the other is not yet on "that side." The heir, a cousin, who is suspected of foul play, laughs at such evidence, and attempts to force his attentions on the "widow." Meanwhile the man himself, a case of "missing memory," has been handed over to a working woman as her husband, and the woman's brother, a ne'er-do-well, prevents enquiry on her part for pecuniary reasons. But an advertisement in the "agony column" stirs memory, and the woman, relenting, is attacked by the brother; a struggle takes place between the men, the shock of which restores memory, and all ends happily. A difficult theme, cleverly handled, and it is sufficient to say that the interest was sustained throughout, while individual acting was met with rounds of applause. On the fall of the curtain, in response to a call, the authoress explained the inception and motive of the piece. Appropriate music was provided in the intervals by Miss Lee, with the assistance of a stringed orchestra.

THE WOOLWICH AND PLUMSTEAD SPIRITUALISTS' SOCIETY entertained for the second year in succession five hundred and ninety-five of the poorest children in the district to what is known as a "Robin" Dinner. The party was held in the National Spiritualists' Church, Plumstead, and as usual the accommodation was strained to its utmost. After a substantial meal, which was heartily enjoyed, the children joined in a number of choruses, led by the Versatile Orchestra. Later in the evening a delightful concert was given by Miss Peggy Myne and her Juvenile Concert Party. Mr. Brent gave a few comic songs, which were received with tremendous applause. The arrangements for the function were in the hands of Mr. E. A. Fidler, who saw that each child was provided with an orange and a toy before leaving. The Organiser desires to express his grateful thanks to all for the many subscriptions received from readers of LIGHT. A substantial balance remains in hand, which will be utilised in purchasing boots for specially selected children.—E. A. F.

THE SOCIETY FOR PSYCHICAL RESEARCH.—We understand that the veteran and famous French astronomer, M. Camille Flammarion, has accepted the invitation of the S.P.R. to be their President in the forthcoming year.

WAYS AND REFLECTIONS.

"Rachel" sends me the following quotation from a Sunday paper:—

"Beyond": A film story by Henry Arthur Jones. Theme: "Do the Dead Return and Communicate with their Loved Ones?" Mr. Henry Arthur Jones answers the question in the affirmative. But the picture need not be taken too seriously, and can be enjoyed for the drama it contains.

I quite agree with Rachel's satiric comment on this item of news, viz., "It is of course a great relief to everyone to learn that Mr. Henry Arthur Jones has alarmed us without cause!"

Once upon a time a learned man wrote a book which he entitled, "De omnibus rebus," which might be freely translated as, "All About Everything." A rival author, thinking "to go one better," thereupon produced another book which he called, "De omnibus rebus et quibusdam aliis," that is to say, "About Everything: and Some Other Things." There was a time—it has not yet passed—when some of the world's sages thought they knew all about everything. But there were still "some other things." The psychic faculties are amongst these other things. Also, there is ectoplasm.

As to ectoplasm, I may refer to the announcement recently made by Dr. Geley that Dr. von Schrenck-Notzing has given a series of séances with the medium Willy to a hundred savants, including many professors and medical men, all of whom have been convinced of the reality of this mysterious substance. This will be disquieting news to the opponents of the discovery, who will now discover that they have "laughed in the wrong place," and should have restrained their mirth, since those laugh longest who laugh last.

The Paris journalist who suggested that ectoplasm is really bottled stout (!) will have to think again. The "Daily Boom," which recently called into its pages "A Psychologist" to announce that there are no such things as ghosts, will have to make another attempt to appease the public thirst for information. We shall doubtless have some more "comic relief" in the shape of authoritative statements by writers, humorously described as "psychic experts" or "mental specialists." The effusions of the last (alleged) psychic expert which I read impressed me with the idea that in private life he was probably a cheese-monger. He was certainly an ass.

When I read some of the shallow criticisms and feeble jibes directed against the great leaders of our movement, I think of the saying that the ape may chatter at the lion. But I also remember that some of the writers who are guilty of these things are not necessarily expressing their own convictions, but are simply catering for a public which, it is supposed, requires an intellectual diet of this kind. It is of course foolish to feed hogs with anything but hogswill; but that proposition ought not to apply to human-kind. When the public makes it quite clear to its instructors in the Press that it needs something better than slap-dash judgments and asinine facetiousness on "the most important subject in the world," it will get what it demands. But not until then. The audience is always a part of the play, and so long as people desire to be fooled there will never be any lack of persons willing to oblige them.

D. G.

MENACED BY MEDIUMS.

"Spiritualism Exploited," by Nevil Maskelyne, is the appropriate title of an article published in the February issue of the "London" Magazine. Mr. Nevil Maskelyne, as everyone must surely know, is the popular entertainer and showman who earns an honest living by deceiving the public in a most entertaining and clever manner at the Home of Mystery, St. George's Hall, Langham Place, London.

Since the days of our childhood, the title "Maskelyne and Cooke" has practically passed into the English language as standing for the height of perfection in the conjurer's art and baffling illusion. But the article under our notice at the moment seems to suggest that the son of the inimitable founder of the Egyptian Hall is on his defence. Mr. Nevil Maskelyne makes a sweeping attack on Spiritualism, and accuses Spiritualists *en bloc* of being deceived by trickery on the part of the mediums. It is, to say the least, ungrateful of Mr. Maskelyne to write of the Spiritualists that "they are asking to be deceived," and that "in many cases they deceive themselves." Is not that exactly what he desires everyone to do that visits him at St. George's Hall? But, reading between the lines of this amazing article, it will be apparent at once to those who know the mentality of showmen who trade in mystery and magic, that they regard mediums as a serious menace, and that the phenomena they produce are likely to hit the shows at St. George's Hall and elsewhere very hard. Mr. Maskelyne is obviously thoroughly alarmed, for he has suddenly assumed the rôle of public protector, and taken upon himself the stern duty of warning the public that deception is abroad, and to this end has induced the editor of one of our most popular magazines to place at his disposal a number of pages in which to give publicity to his alarming story and expression of opinion, in the hope that he may thereby turn the minds (and pockets) of the fickle public from this menace, and bring them *en masse* to the box office of what may rightly be called a "genuine spoof show." We must give Mr. Maskelyne credit for knowing the quality of mind of the majority of the public. He has not been a showman for a number of years for nothing. He therefore proceeds to demolish mediums wholesale and discredit the credibility of men and women who have made psychical research a life-study and the tenets of Spiritualism important factors in their careers. He employs for his material the findings of the Magic Circle and their associates, presenting these findings as the final word on the subject of psychic photography in particular and Spiritualism in general. I have not the slightest doubt that the majority will believe every word that Mr. Maskelyne has penned. He has written the article for public consumption, and with that object in view has not hesitated to avoid the strict truth when by doing so he could win the applause of the gallery. But the readers of LIGHT—the majority of those, at any rate, who peruse this article—will not be deceived by its author's presentation, for instance, of the Hope-Price case, or Marriott's "fairy" photograph; neither will they be alarmed at the disclosure of the trickery of "a lady medium," who, it is stated, changed a dark slide for another one by a "quick change" action in her handbag. Nor will they be distressed at the exposure of a medium who fell into twelve traps set for him by means of a packet of photographic plates. It is not because the majority of the readers of LIGHT are "credulous Spiritualists," who believe exactly what the medium says, as Mr. Maskelyne puts it, but because they will perceive the motive that has prompted these so-called investigators to state a case against these mediums, and they will also realise that it is the self-same motive that urged Mr. Maskelyne to write his article, viz., that

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willy-nilly the "spirit photograph business" and the phenomena of Spiritualism must be demolished, because if the public should recognise the reality of these things the "magic" business, which is an old and highly respected profession, may be belittled, and take second place in the public favour! There is yet another motive which occurs to one, when reading this article; advertisement, as the famous Mr. Barnum declared, is the life and soul of a showman's business. Exploiting Spiritualism is obviously good business for St. George's Hall. With quite excusable fatherly pride, Mr. Maskelyne writes of his son's performance of trick spirit-photography, and says his boy is "producing at St. George's Hall phenomena more wonderful than any medium has ever produced at any seance." This is good advertising, and would be excusable if the performance had not for its object the bringing into contempt and ridicule phenomena which have proved to multitudes the fact that some loved one beyond the Veil can manifest for the purpose of recognition and bring comfort to a bereaved relative or friend. Any means to an end, however, is only too often the motto of the showman whose sympathies are entirely centred in the box office.

Mr. Maskelyne will, with the true showman instinct, continue to utilise Spiritualism as an advertising medium for his show until he finds the public will not "stand for it," and then if he is a true showman he will become an ardent supporter of its phenomena! We hope he will live long enough to find it necessary to make this change of front, for it is quite within the bounds of possibility, at the rate at which the truth of Spiritualism is spreading, that it will only be a few years before the findings of the Magic Circle and the statements made by Mr. Maskelyne will be relegated to the rubbish heap of valueless and biased opinion by an enlightened public, who will not allow medium-baiting to be utilised as a "box office attraction" or a showman's asset.

H. W. E.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

The British College of Psychic Science has just concluded a remarkable series of sittings with the Austrian physical medium, Frau Silbert.

On this occasion the mediumship was much stronger in every way than in June or July, when the medium previously visited the College. It has been stated and demonstrated that weather conditions influence psychic phenomena, and in Frau Silbert's case she has always been aware that in cold rather than hot weather, even temperate heat, the best results were obtained. The fact that practically all the work with the medium is accomplished in a strong white light or good red light, makes her mediumship outstanding. Many careful observations have been made, and important records, with photographs, obtained, which will be published in due course. Frau Silbert's mediumship is in many respects comparable to that of Miss Kathleen Goligher, and the Silbert report will furnish proof, if any be needed, of the genuineness of the Irish medium's work as reported so carefully by Dr. Crawford and others.

The Crewe Circle have just concluded one of their frequent visits to the College, and some important experiments have been carried out with them, which will be continued upon their next visit in March. It is interesting to note as the College draws near the close of its third year of existence, that the work it undertakes is being commented upon by all important centres abroad, and communication established with these. Its work is but one portion of the reply being sent out by the columns of *LIGHT* and various societies to the loose misrepresentations and abuse so plentifully directed against Psychic Science by sections of the Press.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—The Annual Report of this Association for the year 1922 records a net increase of 15 members, the total membership being now over 300. The financial result is described as very satisfactory, in view of the general depression. During the year, Sir A. Conan Doyle, Dr. George Warne (President of the American Spiritualists' Association), the Duchess of Hamilton and Miss Lind-a-Hageby were amongst the speakers. Reference is made to the Building Fund, initiated by Mr. Peter Galloway, and to the fact that plans are being prepared for a suitable hall, towards which a sum of nearly £500 has been raised, so that the project seems in a fair way of fulfilment.

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COMMENDATION FROM CANADA.

To the Editor of *LIGHT*.

SIR,—Will you allow me to express my admiration for Mr. De Brath's splendid articles in your journal. They admirably express those great principles and truths in which Spiritualism and all religious movements have their source. I would like also to convey my gratitude to those who have handled the Hope case so admirably, for it shows so clearly that purity of motive is as essential to the psychic investigator as to the medium.

Vancouver, B.C.
January 9th, 1923.

Yours, etc.,
PHILIP L. CHAMBERS.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

VIOLENT DEATHS.

The question whether the spirit suffers injury if it passes from the body by violent death is one that has been answered before, but will bear repetition. The spirit body, being beyond the range of physical forces, builds itself up at death in every case, and the only effect on the spirit is the very natural shock to the consciousness where the transition has been a violent one, so that for a period the subject of the shock may be a little dazed in mind. There might even be a short spell of unconsciousness, but the spirit would always in the end come to himself and return to the normal state, whether as a mortal he had been burned to death, blown to atoms by an explosion, or dashed to pieces by a fall from a precipice.

DREAM LIFE AND SPIRIT LIFE.

The subject of dreams has been very much in the air just now as shown by articles in the newspapers and magazines, and it is only natural that we should be asked to deal with the subject. The particular aspect of it which most excites the interest of correspondents is whether in dreams the dreamer has *real* spiritual experiences, which is not an easy question to answer. Generally speaking, we should say that so long as the soul is attached to the physical body, so long will its consciousness be limited by that body. In those dreams which are of a genuinely spiritual kind, therefore, we should say that what the dreamer got was mainly in the nature of hints and flashes of the "real thing." The vision is "through a glass, darkly." Still, as we know, experiences in sleep or trance may come very close to reality. So much depends on the

depth of the sleep or trance. Nevertheless, as we have said, until the spirit is finally detached from the mortal body by death, we do not see that there is any possibility of a dream being an actual spiritual experience at first hand.

THE USES OF EARTH-LIFE.

The question has many times been raised as to why man, if he is already a spirit, should have to pass through the mainly painful experiences of earth-life; but there is every reason to suppose that without such experiences man would not be an individuality, self-conscious and self-knowing. We believe that matter is the means by which the Universal Spirit becomes individualised. Tennyson and other poets have taught the same truth, namely, that the countless ages of evolution, from the first atom of life up through all the ascending stages to man, have represented a process of "man making." In this way the *self-conscious* soul was produced, and the process by which it was brought into being is continued in this life and the next as the means by which it is to be perfected. The purposes of physical life are, therefore, not exhausted by the production of human souls, although that was its chief end.

LOST ATLANTIS.

The legend of Atlantis has always had a fascination for the lover of mystery. It certainly appears that there was in the dim past a great continent where now is an "Atlantic" Ocean. If we look at the matter from the standpoint of Science, we are forced to set aside any "psychic" revelations on the subject, since they are not only confused and contradictory, but quite unverifiable. We have no means of checking them so far as they describe the inhabitants and their manners and customs. But there are certain physical evidences in geology, such as those discovered by M. Pierre Termier, the distinguished French geologist; there appear also to be some racial survivals: the Canary islanders are said to be the descendants of the old Atlanteans. It is too large a question to enter upon here, and we have already dealt with the matter in past issues of *LIGHT*. We may, however, return to the subject in a later issue.

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ANSWERS TO CORRESPONDENTS.

S. BARTLETT (Coventry).—We think you must refer to the album of portraits of mediums and writers issued some years ago by the "Two Worlds." It is not an idea we can carry out at the present time, but it is worth bearing in mind.

A. S. C.—You are "a day after the fair." The matter has already been dealt with in our pages.

E. P. P.—No, we do not think it possible. It would, to our thinking, be a denial of the universal purpose. Thank you for the lines from "Festus."

SPIRITUALISM AT THE URBAN CLUB.—LIGHT and Spiritualism were the topics discussed at a dinner of the Urban Club, held at Anderton's Hotel, Fleet-street, on Friday, 26th ult., when Dr. J. Scott Battams took the chair and gave an address, "The Mantle of Rome: Britain and World Empire," in which the subject was treated from the Occult standpoint. The guest of the evening (at the invitation of Dr. Scott Battams) was Mr. David Gow as representing LIGHT. The health of the guest was proposed by Mr. A. St. John Adcock, the well-known author and editor of the "Bookman," in a witty speech in which he spoke of his long friendship with Mr. Gow, and referred in complimentary terms to LIGHT, although he playfully suggested that light was a thing which it did not appear to him ought to be edited! In responding to the toast, Mr. Gow referred to the scholarly and thoughtful address of the chairman, and briefly defined his own attitude towards Spiritualism as being centred upon the subject of human survival and little concerned with the various cults, doctrines, and systems of thought associated with it. There was much good-humoured banter from some of the sceptics present, directed, of course, at the eccentricities of mediums and others. This provided the "comic relief," and was enjoyed as much by the "believers" as by the "unbelievers." Some of the conversation when the meeting broke up showed that an impression had been made that the subject had its serious side and was not so farcical as it might appear.

NOTICE TO "LIGHT" SUBSCRIBERS.—Will all subscribers to LIGHT kindly note when sending in their subscriptions that it is important that they send them direct to Messrs. Hutchinson and Co., 34, Paternoster-row, London, E.C.4, and not to the Editorial Office at 5, Queen-square. A considerable amount of delay and trouble will be saved if our subscribers would be good enough to bear this in mind for the future.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall Limes Grove.—Sunday Feb. 4th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Clare O. Hadley. "Four Little Plays," arranged by Mrs. Leechman, in aid of the church funds; seats, 5/-, 2/6 and 1/3; Tuesday, Feb. 13th, at 7.30 p.m.

Croydon.—Harewood Hall, 96, High-street.—Feb. 4th, 11 and 6.30, Mr. Percy Scholey.

Brighton.—Athenum Hall.—Feb. 4th, 11.15 and 7, Mrs. Crowder; 3, Lyceum. Wednesday, 8.15, Mrs. Ormerod. Camberwell, S.E.—The Guardian Offices, Havill-street, Peckham-road.—Feb. 4th, 11 and 6.30, Mrs. Annie Johnson.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in support of Building Fund, Sunday, 11, Mr. T. W. Ella; 7, Mr. H. W. Engholm; 3, Lyceum. Monday, 8, developing circle (members only).—Wednesday, 8, Mrs. V. Redfern, address and clairvoyance. Free healing circle every Friday; 5-7, children; from 7, adults. Membership earnestly invited; subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Feb. 4th, 7, the Rev. G. Ward. Thursday, Feb. 8th, 8, first anniversary festival; choral service; speaker, Mr. H. W. Engholm.

Shepherd's Bush.—73, Becklow-road.—Feb. 4th, 11, public circle; 7, Mr. M. Bolton. Thursday, Feb. 8th, 8, Mr. W. A. Melton.

Peckham.—Lausanne-road.—Feb. 4th, 7, Mrs. M. E. Orłowski. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Feb. 4th, 11, Miss E. M. Maddison; 7, Mrs. Maunder. A whist drive and dance, Wednesday, Feb. 14th, at 7.30.

Worthing Spiritualist Mission, Ann-street.—Feb. 4th, 6.30, Miss F. R. Scatterd. Feb. 8th, Miss Scroggins. Central.—144, High Holborn (Bury-street entrance).—Feb. 2nd, 7.30, Miss L. Lewis. 4th, 7, Mrs. E. Marriott.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Feb. 4th, 6.30, Miss Thompson. Wednesday, Feb. 7th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Feb. 4th, 7.30, Mr. Geo. Sharpe. Wednesday, Feb. 7th, Mrs. Ethel Smith.

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Contributions will be most gratefully received by Mr. Dawson Rogers, Hon. Treasurer of the Alliance, or by myself,

GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR WEEK ENDING FEBRUARY 10th.

TUESDAY, Feb. 6th, 3.15 p.m. Public Clairvoyance. MRS. ANNIE BRITTAIN.

" 7.30 p.m. MR. H. ERNST HUNT. Fourth of a series of nine lectures on the Subconscious Mind and Mental Processes—(The Psychic Side. This not necessarily spiritual—Psychic phenomena are in the realm of science—Native equipment for their investigation—Need for caution—Emotional balance. Psychological dangers. Credulity and scepticism—The need for knowledge and investigation.

WEDNESDAY, Feb. 7th, 4 p.m. Discussion Gathering.

THURSDAY, Feb. 8th, 7.30 p.m. Special Meeting. MR. STAVELBY BULFORD. "The Mysticism of Health."

FRIDAY, Feb. 9th, 3.15 p.m. MRS. M. H. WALLIS. Trance Address. Questions Answered.

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS. Mondays, 3 p.m. All Circles up to the end of February are now filled. There are still vacancies for the Circles on March 5th, 12th and 19th. **EVENING SITTINGS.** Wednesdays, 7.30 p.m. A sitting has been arranged for Feb. 7th, in which there are several vacancies. **SPECIAL SITTING FOR THE BENEFIT OF THE "RONALD BRAILEY FUND."** MR. VOUT PETERS has generously undertaken to give his services, free of charge, on Monday, Feb. 26th, at 8 p.m. There are several vacancies in this sitting. Applications for any of the above sittings, accompanied by the fee (5s. per sitting), should be made to the Librarian.

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LIGHT

A JOURNAL OF SPIRITUAL
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NOTES BY THE WAY.

FEW, waking, see the stars at will,
The round moon's liquid light on high,
The sun with blazing splendours fill
Earth's bosom. Many with labour seek
And have hope's veiled reward; but more
In the world's web enmeshed deny
The song that made them, and the lore
Which, kindled, fires some sempiternal peak.
—GEORGE FRANCIS WILSON ("The Amarant").

"THE CASE IS ALTERED."

We hear that the Principal and professors of the United College, Bradford, where young men go through their theological course of training for the Congregational ministry, have invited Mr. J. Arthur Hill to give a series of lectures to the students on Psychical Research. The lectures will be given this month. We find especial interest in the news. It marks so clearly the advance which has been made by Psychical Science. We can contrast it with the situation as we knew it twenty-five years ago. We have never any temptation to become *laudator temporis acti* in this subject. We leave those who will to praise the past and lament the "degenerate days" of the present. We listen now and again to doleful wailings concerning the tribulations through which we are passing owing to the unpopularity of the matter. But it was vastly more unpopular in the old days. We hear it proclaimed aloud in the market place to-day by men who would in those days have hardly whispered of their interest in it.

WHAT SPIRITUALISM STANDS FOR.

We grow a little weary at times of answering inquiries on this subject, even though we recognise that it is a natural result of the entry into Spiritualism of persons entirely new to it. Let us say, once again, that, in our view at least, Spiritualism stands for the recognition of the Universe as a spiritual reality, of man as a spiritual being and of the possibility of contact and communication between those on the two sides of the veil. These are its fundamentals, and minor ques-

tions must be settled by each person for himself on the basis of his own judgment and experience. We recall how in days gone by it was proclaimed that Spiritualism taught or advocated this, that, and the other, the fact being that the various doctrines and practices represented simply the personal view-point of certain Spiritualists who laid their particular opinions on the back of a patient and much-enduring philosophy. Religious doctrines came in frequently, as they still do. Thus we have just been asked whether Spiritualism teaches spirit communion. It does more than teach it. It proves that not only spirit communication but spirit communion are facts, by showing that all life is a manifestation of Spirit in an infinite number of grades.

* * * *

THE RELIGIOUS ASPECT.

As we have said, this phase of our subject came up frequently in the days to which we refer above, and, as usual, stirred up contention, for the bigoted Rationalist is quite as narrow and intolerant as his religious opponent. We soon realised that Religion had very little to do with it, one way or the other—it was just a question of creeds—and that the rationalistic Spiritualist had a creed of his own while denouncing the religious Spiritualists as creed-bound. It did not seem to us necessary to bring the question of creeds or no creeds into Spiritualism at all. Surely, we felt, Spiritualists could meet on a basis of common humanity. At social gatherings or other assemblies no one is asked whether he is a Christian, a Parsee, a Jew or a Freethinker, and admitted or excluded according to his reply. That was the ideal at which we aimed. It was a difficult one; there is so much human nature in the world, as Artemus Ward observed. In a recent letter we were asked what is the general view of Spiritualists on the question of religion. This may be, in some sort, an answer. We can particularise by saying that many members of the Christian Church are Spiritualists in our sense of the word, as defined above. But we cannot see that Spiritualism has any direct bearing on the question, since the existence of a spiritual world of all races, tongues and religions would seem to show that there is a Universal Religion expressed under many forms.

LIGHT AND LIFE.

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo! Creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find
Whilst flow'r and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind.
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?

—BLANCO WHITE.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

FACES IN THE DARK.

ADDRESS BY MRS. F. E. LEANING.

Mrs. Leaning's address, entitled "Faces in the Dark: A Study of Hypnagogic Illusions," delivered before the London Spiritualist Alliance on the 2nd inst., embodied in attractive narrative form the results of her customary methods of painstaking research applied to a subject which is out of the beaten track, and with which probably most of her hearers were entirely, or almost entirely, unfamiliar. Mr. George E. Wright occupied the chair.

The CHAIRMAN, in introducing the speaker, referred to the recent address by Professor William McDougall, President of the American Society for Psychical Research and past President of the English Society, in which the remark was made that many of those who entered upon psychical research and thereafter became convinced of the truth of Spiritualism, ceased to be interested in Psychical Research. Professor McDougall's statement was, said Mr. Wright, far from being in accordance with the facts as far as English Spiritualism was concerned, and Mrs. Leaning herself was an outstanding example of the fact that close association with the London Spiritualist Alliance did not in any way impair interest and ability in Psychical Research.

MRS. LEANING said:—

Some forty years ago Sir (then Mr.) Francis Galton, in the course of his enquiries into human faculty, drew attention, in an article in the "Fortnightly," to certain "visions of sane persons" which he found exemplified in his own experience and that of his friends. The peculiarity of these visions was that they occurred always and only in the dark, either the natural darkness of night or by the closing of the eyes in the day, and almost always when the seer was in a drowsy condition. This drowsy or sleep-inviting state had been given the name, forty years before Galton wrote, of *hypnagogic*, and Maury, who composed the name from a couple of Greek roots, was also the author of a standard treatise on the subject, embodying his life-long study and experiments on sleep and dream states. He calls these visions "hallucinations hypnagogiques," but when Galton's article produced a correspondence in the Press, the first man of letters to take part in it more happily named them "Faces in the Dark," and though the visions are not exclusively of faces, but embrace everything which the mind of man can conceive of in a visual aspect, yet the faces are undoubtedly the most striking and arresting of all, and may well lead all the rest.

The subject should be understood for the sake of the children who see so frequently—about 63 per cent.

I will go on now to deal, first, with the subject matter of the visions; secondly, with the people who see them; and thirdly and very briefly with the various theories put forward to account for them.

Whenever a number of people are describing a similar scene or an experience, we shall find the salient features of that experience repeated in various forms by the different witnesses; and allowing for the usual variations in human idiosyncrasy, we shall be able, by comparing and analysing a number of such accounts, to find out the true type. Then we shall be able to judge, in some measure, with any others that we come across, whether they really belong to that type or not. There are several points about the kind of visions we are considering which come up again and again in this way, and form the distinctive characteristics of them. The first of these is the all-embracing variety of the subject matter. Professor George Trumbull Ladd says, for instance, "I have never been subject to waking visual hallucinations, but I verily believe there is no shape known to me by perception or by fancy, whether of things on the earth, or above the earth, or in the waters, that has not been schematically represented by the changing retinal images," and when we place together in one list all the things seen by our witnesses as a whole, they present a wonderful illustration of this variety. Faces and landscapes perhaps stand out as having the most frequent mention, but we have descriptions of other things that differ as widely from them as from each other. Geometrical designs and patterns, animals, rooms, temples, trees, furniture, street-scenes, simple objects, flowers, figures, colours—in fact everything that can be made a picture of is to be met with. Here, we have a flight of spangles which turns into a flock of sheep running rapidly down hill into the darkness; there, someone watching a scene in a play; here, a fresh and lonely woodland glade; there, a bed of scarlet tulips in brilliant sunshine; here, a massive silver goblet; there, a lady on a chestnut horse, attended by a groom, riding on open moorland; here, a broad white Eastern road with its caravans and camels; there, a drift of great

pink roses with an almost suffocating perfume. And so on, and so on. There is no end to the variety.

But this naturally leads on to the next point, which is that of change. The visions come of themselves, fade out, or change, sometimes with great rapidity, without the spectator being able to stay them, to alter them, to repeat them, or except in a few instances, control them in any degree. In this they resemble crystal visions.

It is here that we can consider faces in particular. All other visions are observed by the attentive spectator with interest, surprise, and often with great admiration and pleasure, but faces come so much nearer to us in their significance that they draw forth an emotional response of a much deeper kind. The major characteristic, strange to say, seems to be their ugliness. Maury tells us that his old servant kept a light burning by her all night that she might not see "*les vilaines figures*." M. de Manacéine speaks of a girl who used to look well at some beautiful picture the last thing at night, to counteract "the ugly faces that come into my eyes before I go to sleep." They often seem to terrify and discomfort, largely because of their living appearance and expressiveness. Such expressions as "the feeling of life," "full of life," "not mere pictures," "vivid," meet us frequently in the descriptions. Children's evidence in witchcraft cases probably had some such basis. The writer who has given the most detailed and forcible account, and who seems to have reached the summit of experience in this kind of vision, is Frederick Greenwood.

Mrs. Leaning here read a most interesting extract from Greenwood's delightful book, "Imagination in Dreams," giving the result of many years' acquaintance with these visions. Had he only possessed the pencil of Blake and been able to draw what he saw he believed the pictures would have rivalled Blake's wonderful productions. Continuing, the speaker said:—

Before leaving the subject of faces, it is worthy of notice that they are sometimes only fragmentary and not fully seen, that animal faces or half-animal and half-human faces come among the rest, and further that they are almost invariably unrecognised. In fact the strangeness and unexpectedness, the novelty, of all the visions is a point much emphasised. Another is their compositeness, or multiplicity within themselves. Wherever we get crowds or numerous elements of any kind, whether people or things, we may suspect the "hypnagogic agent" to be at work. And this is closely connected, too, with the movement, which is another characteristic.

It is significant that the size of the figures is often miniature, as in the crystal visions again, but there is never any loss of distinctness, and they are always seen as fully illuminated; the colouring being vivid, rich and sparkling, with frequent mention of gold and silver, sparks, spangles, and so on.

Now the question that naturally arises upon hearing of these images for the first time is, what sort of people have them? Are they peculiar, for instance, to the type we call psychic, or to the artistic temperament? What about sex, health, physical and mental conditions, race, climate, and so on? Are the seers habitually very observant, very clear-sighted, do they visualise well? None of these questions can be answered conclusively, but all can be partially attempted. At the very outset we are met by a total absence of statistical data; although various writers say they are "common," we have not actually the least means of knowing what proportion of people do see. Among the sixty to seventy accounts which we have, there are almost twice as many men as women, but this may well be because men have written on and discussed the subject, and women have not. Women's hallucinations are to men's as 3:2. Again as to frequency, it varies from a single vision in a life-time to countless numbers of them. The actual type of person is very difficult to speak of definitely, but we can say with certainty that the visions are not confined to psychic people. Men of a strictly scientific type of mind have them (Herschel, the astronomer, Hobbess, etc.), men of literary eminence also (Goethe, Greenwood, Coleridge), as well as, of course, poets and artists. The visions are independent of the degree of keenness in the sight, and of clear visual images also. Myers, for instance, among others, says he was a very bad visualiser, and only derived from his hypnagogic illusions "some notion of the good visualiser's habitual capacity." Maury had very short sight, just as some crystal-seers have had, but "saw" as distinctly and

(Continued at foot of next page.)

"IS PRAYER DESIRED BY THE DEAD?"

A STRIKING EXAMPLE.

The article in *LIGHT* (p. 55) on the above subject prompts me to send you a short account of an experience which I consider, in many ways, one of the most valuable encountered during my fairly long investigation into the facts of Spiritualism. The first Act of the drama—for drama it was—took place in bachelor's chambers in the West End of London, when a very dear friend of mine was stricken with pneumonia and passed on with tragic suddenness.

This friend, the son of a Church of England clergyman, found himself, after leaving Oxford, with an ample fortune, no profession, and no near relatives, in consequence of which he drifted into a certain West End set, and, at the time of his death, was, in vulgar parlance, "Going the pace," although he was really a good fellow.

The second Act took place five years later at the public circle held after the Sunday evening service at a Spiritualist Church. I had become interested in the subject, but was practically a stranger to the officials of the church. Shortly after the circle commenced, a non-professional medium gave me one of the most convincing tests of identity that I have ever received; I cannot give the details here, but that it was my friend of Act I. there could be no possible doubt. Eventually he succeeded in controlling the medium, who walked across the circle to me, displaying his well-known mannerism and said, "Oh, old man, if I had only known, I would have lived a different life!" After the meeting I spoke to the medium, who told me he got the impression that my friend was utterly miserable, and was living in darkness created by his own mental condition; while although there were friends who were longing to help him, they could not do so on account of that condition. As a result I was exceedingly upset, and the thought of the hell that my friend must have endured during those five black years caused me to register a resolution to spare no effort to release him. After thinking the matter carefully over, I settled down to a steady campaign of prayer and concentration, with the object of re-uniting him with his father, as I felt that once I had accomplished that, all would be well. About six weeks later I felt that my efforts had been successful.

The curtain on the third Act was not rung up until six years later, although during those six years I was constantly sitting with mediums, attending circles, etc. No word came from my friend until on a certain Sunday morning when I attended a meeting at which Mr. Vout Peters officiated as speaker and demonstrator. The first description which Mr. Peters gave was to me; it was an accurate one of my friend of Acts I. and II., he clinched it by giving his surname, and then said, "He is giving me a message to the effect that he wants to thank you for something that you did for him, but the funny part about it is that he is most anxious to make me understand that it was not anything you did for him when he was in the body, but something that happened after he passed on; he wishes to say that your efforts were successful and that he is quite happy now."

The above needs no comment on my part. It clearly indicates, I think, that in some cases prayer is desired by the dead.

I would like to add that although Mr. Peters and I have been good friends now for a number of years, the above was the first occasion upon which we had met, and we were utter strangers to each other at the time this took place.

J. J. HERBERT.

(Continued from previous page.)

freely as possible when the visions came. It is in the matter of the actual physical condition that we get a certain conflict of testimony. Many say that they are very tired, sometimes feverish, when the visions come, but others say that health makes no difference at all, and one lady that she sees them when at her best. One would gather that rapidity of circulation in the brain is favourable to them, but some are perfectly quiet and unemotional when they come. They arouse attention and interest, and other reactions often, and are of peculiar interest because they seem to provide a meeting-ground for the conscious and subconscious activities simultaneously. Dreams are remembered, but these visions can be described and studied as they pass. Two people have drawn series of them: Professor George Henslow, and a writer in the "American Proceedings S.P.R." (Vol. III).

As to the source and cause of them, opinions differ in the widest degree. There is the theory that the eye itself is the seat of excitement, and there is much to be said for this when we consider that there are twelve purely physical causes within that complex organ, which may affect the optic nerve, the brain centres, and the mind. This view was challenged by the founders of the S.P.R., and others of the school who see in the visions something more than can be accounted for so. Maury considered *all* his visions the work of memory, but he had to include pictures which he had "unconsciously" seen. Others, as we have

THE POWER OF MUSIC.

SOME REFLECTIONS BY A WORKING MAN.

Music has been defined as the language of the soul, expressing, as it does, the gamut of emotion, the inspirations and aspirations of the spirit, it is also the highest vehicle of truth. The message of music is, however, not always conveyed along conventional lines. The writer, when a boy, walking down from the hills in Kent after a visit to friends, and holding his banjo to his ear, with the summer breeze playing through the strings of the instrument, has enjoyed some of the most exquisite æolian melodies and chords, as if the very angels of God were playing. He has since heard, in the gardens of the Imperial Institute, the haunting lilt of Strauss' waltz music, oratorios, and organ recitals in churches, and 'cello and violin recitals; but none ever really appealed quite so much as the untrained, spontaneous music of the wind-swept banjo. One has heard the music of the surf, rolling upon the beach, when the silver glory from the moon has transfigured the sea, and the music of the storm; the thunder crash, the snap and crackle of lightning, and after that the calm, and the tranquil music of the birds, and across the land, the incomparable melody of the bells. Truly life is full of music! It is not always a joyful experience to understand the message of sounds. Sometimes marching to the rhythmic swing of martial bands, one hears the moans of heart-broken women and children, crying for the absent one taken by war, and we inwardly pray for the time when the war drums shall throb no longer, and the battle flags be furled in the parliament of man, the federation of the world.

There are many who know the writer who can testify to the wonderful power of stringed music in the séance. And he has often wondered if some of our really skilled instrumentalists could not with harp, 'cello and violin create conditions in circles such as would bring heaven down.

Working for an engineering firm a few years ago at Drury Lane Theatre, I was engaged in some repairs to the lift which then formed a great part of the stage, and while standing on the narrow cylinder, I heard a band of six harps, and I am not exaggerating in the least when I say the psychic power was so great that it almost threw me off—and the theatre became a cathedral!

Not only in the religious life but in the industrial life, music has a special use. Sometimes, on leaving work late at night, I used to go over to one of the courts in the City to listen to a young Italian violinist, accompanied by an old man as harpist. Grouped round stood many business men with sharp, immobile faces, set in granite, but as the players poured out their souls, the hardness vanished, the angel peeped out through the animal, and they became human. Oh, that the appeal of music could take the place of class bitterness, what a different world it would be!

Love took up the harp of Life,
And smote on all its chords with might;
Smote the chord of Self that, trembling,
Passed in music out of sight. (Tennyson.)

HARRY FIELDER.

PRAYERS FOR THE DEAD.—The Rev. Charles Tweedale writes: With reference to the Prayers for the Dead, M. Camille Flammarion is certainly in error in supposing that these requests only appear in Roman Catholic families holding a belief in the pains and penalties of Purgatory. Reference to page 111 of my book, "Man's Survival After Death" (second edition) will show that I have several times received such requests from communicating spirits years ago; and there are many other instances on record.

seen, are very emphatic about their *not* being memory-images, but always strange and new. There is the theory that other people's thoughts may affect those susceptible in this way in the suggestible period preceding sleep. And there is the theory of exalted powers of creative design, of revelation and imagination, making themselves felt, rising from profound subconscious depths. This does not exhaust the list, for we still have, from the saints' point of view, and from that of simple persons like Maury's old peasant, the Devil as a prime cause; and I have heard of a Spiritualist, who not having the latter belief at command, ingenuously supposed that "an enemy had done this." The whole question has been ably and exhaustively discussed, and will probably continue to be so until knowledge is better established. In the meantime the visions themselves offer a fascinating field of study, for every description (and the fuller the better) is practically a transcript of a natural phenomenon, and only by the study of numbers will the general law of their production emerge.

At the close of the lecture a short discussion followed, to which Mr. George Browne contributed a most interesting account of his own experiences in hypnagogic illusions. Dr. Kingston also gave an account of a case of these illusions which he had met with in his professional practice. The meeting closed with a hearty vote of thanks, and in acknowledging this, Mrs. Leaning said that she would be very grateful for particulars of any other personal experiences similar to those referred to by Mr. Browne.

THE HOPE-PRICE CASE

AT THE ANNUAL GENERAL MEETING OF THE SOCIETY FOR PSYCHICAL RESEARCH.

A REPORT AND SOME COMMENTS.

The occasion of the Annual Meeting was taken to place before the members of the Society the feelings of many of its members in regard to the much discussed case of psychic photography generally known as "The Hope-Price Case."

At the conclusion of the formal business of the meeting, the following resolution was moved by Sir A. C. Doyle:—

"That this meeting regrets the action of the responsible officers of this Society in regard to the recent case of psychic photography as being in conflict with the principles of justice, and with the procedure proper to a scientific body."

Sir Arthur prefaced his remarks by saying that he had no desire to force the matter to a division, but only to ventilate the feelings which he and other members felt in regard to the case in question. He went on to say:—

I am one of the oldest members of this Society, which I joined just thirty years ago. It is deplorable to me that the first time that I have spoken at your meetings should be for the purpose of opening up a matter which affects the conduct of your officials, and through them the Society itself. But I speak in the interest of truth and justice as I see them, and in the permanent interest of psychic research, which can never be advanced so long as such methods prevail.

It has been suggested in the Society's Journal that I and those who act with me, and who are members of the Society, should not take part in these proceedings. As we are also members of the Psychic College, I should think that our being equally allied to both would make us the most impartial, and, therefore, the most valuable referees in the matter. That is a point which I leave to your consideration. From the time that a Joint Committee was refused by this Society it was the duty of those who desired truth to examine the facts for themselves.

In dealing with the so-called "exposure" of Mr. William Hope, which appeared in our Journal and was conducted under the auspices of our officers, I would first deal shortly with the scientific aspect of the experiment, secondly with the justice of the proceedings, and lastly with the much graver matter which lies in the background.

Taking, then, the actual handling of the experiment itself, it was carried out, I contend, with a slackness and want of precision which was not worthy of a scientific society. It would take up a great deal of time if I went over every point, but I will lay one or two before you.

It will be evident to you that in such an experiment with a marked plate, where your result has to meet criticism, it is very necessary to use the plate with no unnecessary delay, so that there is no time during which the plate could be got at by anyone else, and also to pass it through as few hands as possible. The ideal thing would be to have the plates delivered by the Dry Plate Company to the Experimenters at the scene of the experiment, and then to return them afterwards for development. Then you silence all criticism. But consider what occurred here. The plates were sent down or taken by Mr. Price to his country home—no reason given—they were then for some reason unexplained, passed on to a Mr. Moger. Mr. Moger in turn did them up in an envelope, and sent them to the S.P.R., and finally they were kept over three weeks in a drawer. It is only fair to Mr. Price to say that there was some postponement on the part of Hope on account of influenza, but all this delay and all this passing of the plates through various hands could have been done away with in the way I suggest.

Now these plates were inside a large sealed envelope. There were five seals along the flap. What was the object of those seals? The only possible object was that the packet of plates should be taken out by slitting the side of the envelope, and the seals remain intact so that critics could assure themselves that the plates had not been reached or tampered with. Will it be believed that when it was time to take out the plates these gentlemen who are so severe upon other people's methods, actually broke all the seals and opened the flap, thus destroying all the purpose for which the seals were there?

The plates were marked by X-ray markings. These should, of course, have been tested in order to see if they were really permanent. If they were tested the test was

certainly a deficient one, for it has been found since by actual experiment that when a long exposure is given, as was the case in the Hope experiment, the marks disappear. The point is of no practical importance since we are all agreed about the fact that the plates were changed at some time by someone. But surely it argues a certain want of precision in the experiment.

Again, Mr. Price in his report says that he "marked the dark slide indelibly" and that these marks were not on the slide actually used. In the Society's Journal of January the three signatories, who are, I understand, Mrs. Sidgwick, Dr. Woolley, and Mr. Salter, say, "Mr. Price made certain secret marks upon it." Of course that would be a very strong point, almost a conclusive point, if it were so. But what were these secret marks, and how put on? They were pin-pricks, nothing else, and put on under such circumstances that Mr. Price could not possibly have verified that they were ever there at all. He thought he had marked it. But had he? How could he examine closely such small holes with Mr. Hope standing by. We all know what hard wood a carrier is made of, and how easily one could be mistaken as to whether one had marked it or not. We have, on the other hand, the assertion of Mr. Hope that there was only one practicable dark slide in the room. Mr. Hope has actually sworn a statutory declaration. I ask you whether this is conclusive evidence, or whether it is mere surmise which should have no place in a scientific test.

And now passing from the methods pursued I wish to call your attention to the intrinsic injustice of the whole proceedings. Mr. Price got his photograph. He declared it was his mother. He thanked Mr. Hope warmly. He then withdrew. No one at the College end had the least idea that a trap had been arranged or that Mr. Price had any connection with the S.P.R. until three months later there appeared the article in the Journal in which Hope was roundly declared to be a fraud. This was done without a word to him, or to Mr. McKenzie, whose facilities had been used to carry out the experiment.

I would ask you if this summary judgment upon a single case with no word of defence and no impartial examination of evidence was a fair thing?

But the next step was worse. The article was at once turned into a pamphlet—mediums are of course outlaws so far as libel goes—and this was sold at sixpence and circulated everywhere and sent gratis to every newspaper, who very freely commented upon it. This brought naturally great private misery to the families both of Mr. Hope and of Mrs. Buxton. Here is this wretched production bound in red, with puns on the cover, and the very comical name, under all the circumstances, of "A Cold Light Upon Spiritualist Phenomena." I have it that this issue was actually sanctioned by the Council of our Society. I can hardly credit such a thing, but I have the statement made over the signature of one of the Secretaries.

This was indeed dragging the case into the dirt and putting our proceedings upon the level of the anti-Spiritualist gutter rags. In the meantime the S.P.R. would show none of the evidence and refused to meet those who desired a fuller investigation. Why should the Society refuse all joint examination if their position could defy criticism? When I returned from America I asked to see these plates, and though I am a very senior member of the Society I had a refusal from Miss Newton. The most elementary principles of justice were disregarded, and these people were persecuted while the evidence was withheld.

And meantime a very amazing development had taken place. Mr. Dingwall, in May, having all this evidence in his hands and believing, if the evidence was really trusted, that Hope was a blasphemous impostor, opened up quite a chatty correspondence with him, asking him to sit for the Society, calling him "Dear" Mr. Hope, and assuring him that if he came to know the S.P.R. he would find them not such bad fellows after all. Then when Hope would not do what he wanted he at once threatened him with some hidden exposure—so that the exposure seemed to depend upon whether Hope acceded to his wishes or not. How could you reconcile that with the assertion that Mr. Dingwall at that time held certain proofs that Hope was a rogue and was prepared to co-operate a few weeks later in proclaiming him such to every newspaper in England. From first to last Hope has been simple and straight, while we have a

long succession of deceptions on the part of our representatives.

I hope I have shown you that the principles of justice and fair play have been absent in this affair. I wish I could stop there. But it is my duty to go further. I have to say that there is strong evidence that fraud was really connected with the experiment, and that this fraud was carried out not by Mr. Hope, but by some person or persons unknown, who took two or more marked plates out of the packet of plates, before ever the plates reached Mr. Hope, and substituted plain plates, so that it might appear that Mr. Hope had effected that substitution. It is a grave charge. You will find the evidence fully set out in my "Case for Psychic Photography," copies of which I have sent to all of the Council. I will briefly show you the proofs.

Let me say first of all that the Committee who examined this matter consisted of General Carter, Colonel Baddeley, Major Spencer, Miss Scatterd, Mrs. St. Clair Stobart, Mr. Bligh Bond, Mr. Stanley de Brath, the Rev. Drayton Thomas, Mr. Schofield, Mrs. de Crespigny, Mr. and Mrs. McKenzie, and myself. We were not all present at every meeting, but our conclusions were quite unanimous, so that I am not developing any private theory of my own.

We had been forced in the first instance to the conclusion that the plates had never reached the College, by finding out that one had been returned undeveloped and wrapped in some College literature to the S.P.R. about a week after the experiment, and several days after Mr. Hope had returned to Crewe. That set us thinking. If it was undeveloped no one could tell that it was a marked plate or pick it out from any other plates. But clearly the sender knew that it was a marked plate or why send it? It seemed to us probable that it was sent by someone who was in touch with the experiment and who in that way knew that the plate was marked. The College literature, which can easily be got, seemed to be a clumsy attempt to involve the College in the matter. I say clumsy because when people send anonymous packets they do not usually pack them in papers which will reveal their origin.

If this were correct then it would appear that the marked plate had never reached the College at all, for if it had reached the College and been mixed up in the dark room with other plates, how could anyone know that it was a marked plate, since it was undeveloped? It began to appear as if the wrapper of the packet must have been opened and these plates taken out, before the experiment. Clearly the next step would be to get hold of the wrapper which might still bear traces to show if it had been opened. It is a mere quibble to say that the wrapper had never been asked for till October because all evidence was asked for upon June 7th in the early stages of this controversy. With very great difficulty, after being referred from one to the other, the wrapper was actually brought along by Mr. Dingwall to Mr. McKenzie. That was on Saturday, November 4th. It was not examined at the moment, and it is, I admit, a matter of regret that the two men did not at once do so in each other's presence. It was put in a drawer and not examined until the Sunday morning. There were evident marks upon the wrapper that it had been tampered with, which Mr. McKenzie at once showed to Mrs. McKenzie. A Committee meeting was summoned, and we all saw them at the earliest possible moment.

What were these marks? There was a crease faint but clear across the label to show where it had been turned back after being unstuck, so as to allow the operator to get at the brown paper fold below. It was just far enough along the label to admit of this. There were also marks of some pointed instrument inside. There could be no doubt it had been opened. We sent it to the Dry Plate people, and they gave us a certificate to that effect. There was no room for any error.

Who, then, opened it? Not Hope, for it was never in his possession. It had been gathered up by Mr. Price at the end of the experiment, so Hope had never touched it. So far as we know no one ever touched it or could have touched it, save the experimenters or anyone whom they had taken into their confidence. We have to remember that all these gentlemen are, to the best of our belief, in close touch with the Magic Circle, a collection of conjurers, who have repeatedly declared that there are no seals and no fastenings which cannot be tampered with. If you employ conjurers who are not even members of the Society as your agents your weapon cuts both ways, and you get into an atmosphere where everything seems possible. I may remark in passing that Mr. Seymour is a very unlucky man in his psychic experiments, for he has three times approached photographic mediums and three times got transposition of plates. It is curious, very curious, that he always and we never get such a result.

Is there any possible alternative to the conclusion that the packet was opened by the experimenters or by someone else while the packet was in their charge? There is one which depends upon the fact that Mr. McKenzie and Mr. Dingwall did not together examine the wrapping. It might be argued that Mr. McKenzie was a very astute man, that the instant the wrapper came to him he himself made these marks and then exhibited them as proofs of Mr. Hope's innocence. I think there is no difficulty in showing you that such a position is untenable. Being Saturday, when the College is not open to members, we can narrow it down to whether Mr. McKenzie would do such a thing

or not. Apart from his character as a gentleman and man of honour (which might of course equally be urged in favour of the experimenters) you have to remember that Mr. McKenzie had no possible motive for doing so monstrous a thing, for he has shown himself severe in his criticism and supervision of mediums using his College, as was notably shown in his report upon Miss Besinnet. There is one final consideration which will convince you that Mr. McKenzie, if he had the will to do such a deed, could not have dared to do it. How could he know that the wrapper and label had not been photographed before being sent? It would be a most obvious precaution to take. If such a photograph were produced how hopeless would be the position of anyone tampering with the label. I put it to you that the most reckless man would not dare to take such a risk.

So we come back to the fact that the packet was opened while it was in the charge of the S.P.R., and that whoever the rascal may have been the S.P.R. are responsible. It is for them to put a name to him. I cannot believe that a body of English gentlemen were banded together for so foul a purpose. I refuse to believe it. I am willing to accept the explanation that some other hand introduced itself into the experiment, and I am aware that there are cunning and unscrupulous men among our opponents. But it is clear that whoever did so, did it for the purpose of changing the plates, and that Hope is therefore a most ill-used man, cruelly slandered by that Society which should above all others be considerate and careful where psychic matters are at stake. From these conclusions I see no possible escape.

It has been argued that if there were marks upon the label, Hope and Mrs. Buxton would have seen them at the time of the experiment. It is to be remembered that Price came with an introduction from the Spiritualist Alliance, and that Hope received him as a friend, with no idea that any precautions should be taken. Had he been told that this was in truth a test sitting and that Mr. Price was out for an exposure with marked plates he would certainly have scrutinised the packet closely and possibly detected the marks, which after all are not so obvious that they would strike the eye unless you examined with care.

It has also been urged that had Mr. Price known that the wrapper had been tampered with he would have destroyed it and not preserved it. Of course to have destroyed it would have exposed the whole experiment to criticism, since it was obviously a thing which might be asked for. Still I admit some force in the objection and it is one of several things which incline my mind to the belief that Mr. Price was an unconscious agent in the hands of people in the background, who may have started this matter as a sort of grim practical joke without foreseeing all the consequences.

Those of you who feel that there is a case here, will naturally ask what I suggest should be done. As an old member of this Society I would wish to save it in every way so long as justice is done and impediments to psychic knowledge removed. The very least which can satisfy these requirements are:—

That you shall publish in your Journal that on examination it is found that there are elements in this case which cause the conclusions drawn to be invalid, and that all charges against Mr. Hope are unreservedly withdrawn. This statement should then be given to the Press, including every paper which received the pamphlet, and that some expression of regret be tendered to those concerned.

When you have done this you have honourably tried to right a great wrong, and we will not act ungenerously or dwell unduly on the matter.

The motion was seconded by Mr. George E. Wright, Organising Secretary of the London Spiritualist Alliance, in a closely reasoned speech in which the following were the principal points:—

Mr. Wright said, "Although the sitting took place on February 24th, 1922, while the report in the Journal did not appear until the end of May, no draft report was submitted to the authorities of the British College of Psychic Science before publication. Nor was their assent asked to that publication. Nor indeed was any opportunity given them to make any comment on that report, or to give their version of what occurred at the sitting in question."

Mr. Wright submitted that this conduct on the part of the S.P.R.'s responsible officers was not in accordance with what was proper for a "Learned Society."

He went on to say, "It is quite logical for this Society to ignore anything done at the B.C.P.S., but—and this is the whole point—if we do use or publish any experiment carried out at the College, it is *ipso facto* obligatory on this Society to treat the College as a sister institution on terms of absolute equality."

"Take an analogy: There are certain Engineering Societies which are not recognised by the Institution of Civil Engineers, but if that Institution desires to utilise any records of experiments obtained by such a Society, it would, of course, treat them as far as that particular matter is concerned, in precisely the same way that it would treat (say) the Institution of Mechanical Engineers. For example, were it to utilise any of their record, due acknowledgment would be made. This Society should have done the same."

"Then we have the matter of the anonymous packet. Now, it is a universal rule among reputable institutions that no notice is taken of anonymous communications. Even the Press observes this. It may be contended that special circumstances justified a departure from that rule, but this, at least, admits of no contradiction. When this Society decided to use the information obtained anonymously, we were absolutely bound to give the B.C.P.S. (and through them, William Hope) full and complete information as to those communications.

"It may be said that our officers did so inform them inasmuch as our Secretary wrote them on March 6th, 1922, stating that certain undeveloped plates had been received. But there was nothing whatever in that letter which indicated that these plates had any connection with Mr. Price's experiment. And the reply of the B.C.P.S. showed that they, on their side, had no idea of the connection.

"Now, our Secretary's letter of March 6th was either written before or after the plates had been developed. If it was written before, then can anyone deny that it was our plain duty immediately the plates were developed, to write a further letter to the B.C.P.S. informing them of the very important bearing which the plates had on Mr. Price's experiment?

"If, on the other hand, our Secretary's letter was written after the plates had been developed, and after our responsible officers were aware that the packets had a connection with Mr. Price's experiment, then I can see no escape from the conclusion that our Secretary's letter was in effect a distinct *suppressio veri*."

Proceeding, Mr. Wright said:—

"I must refer to another aspect of the case which appears to be a direct infringement of the rules of this Society. You are aware that Mr. Price published a pamphlet called 'Cold Light on Spiritualist Phenomena.' That pamphlet contained the whole of the article which appeared in the May number, including the editorial comment. Had that pamphlet contained Mr. Price's report alone, I do not know that exception could have been taken to it, for, presumably, when any member sends a report to our Journal, the copyright of the report remains with the member. But it is a totally different case when a pamphlet includes matter written by the Editor of our Journal. The pamphlet then becomes at once a re-publication of a portion of our Journal. And this is expressly forbidden by our rules. This publication I understand was permitted on the authority of the Council. I submit that even the Council have not the authority to vary rules of this sort without the sanction of a general meeting."

In conclusion, Mr. Wright remarked that the case had aroused unprecedented bitterness among Spiritualists. The new Research Officer of the S.P.R. was most eager to investigate phenomena, but, owing to the feeling which the case had aroused, no British medium would sit with the S.P.R. Was it too late for them to realise that an injustice had been done and to withdraw the charges against Wm. Hope?

Mr. W. H. Salter was entrusted with the official reply on behalf of the Council. In meeting, at short notice, the prepared arguments of the mover and seconder of the resolution, he had a very difficult task, and he acquitted himself of that task with great skill and readiness, although his answers on several points seemed to show a lack of full appreciation of the contentions raised.

He did not consider that Mr. Wright's comparisons of the procedure proper for the S.P.R. to that of other learned Societies were quite apposite. Ordinary scientific societies had nothing to do with fraud, but the S.P.R. had this unfortunate factor to deal with. They had therefore to add to purely scientific procedure some of the methods of the detective. This might be unfortunate, but it was nevertheless inevitable.

He did not see what good would have been done to Mr. Hope even if they had informed him of the adverse report being prepared against him. He could not accept in their entirety the speaker's analogies as to judicial procedure. The Society's opinion, expressed on what Mr. Hope did at

the sitting in question, could not really be considered as analogous to the verdict of "guilty" against a criminal.

He felt that the only proper course was for Mr. Hope to offer a further series of experiments under test conditions.

Mr. Salter's reply was in effect a tacit admission that the procedure of the Council and their officers was open to the criticism which had been passed upon it.

Mr. Price next said a few words as to his experiments, and gave a demonstration of the method employed for the marking of the slides.

Following this, an interesting though somewhat discursive discussion took place. The Rev. Drayton Thomas questioned Mr. Price, with persistence and force, as to certain statements made in his report. Mr. Drayton Thomas also appealed to the Council to carefully reconsider the whole case in the light of all the evidence both internal and external which was now available. Mrs. St. Clair Stobart expressed her opinion that the attitude of the S.P.R. towards the B.C.P.S. and the S.S.S.P. had been somewhat exclusive.

Mr. Trethewy contested Mr. Salter's statement that it was a matter of no importance to have informed Mr. Hope of the report before its publication. It did not matter whether this would have done Mr. Hope any good or not. It was a question of proper procedure in a judicial matter. The speaker (who has held a high judicial position in the Indian Civil Service) emphasised the extreme importance of this point. Where fraud was alleged, the matter ceases to be scientific, and becomes quasi-judicial.

The Hon. Everard Feilding said that, speaking for himself, he regretted that a full disclosure in regard to the anonymous packets had not been made at the time. But he thought that the proposal by the B.C.P.S. for a joint committee would have been totally unworkable.

Sir Oliver Lodge made a few brief remarks in which he said that were the question put to him as to whether he believed in the possibility of psychic photography or no, he would be bound to answer in the affirmative. His own investigations had convinced him that the so-called ectoplasm was a reality. This being so, it would seem highly probable that a photographic record could be made of this.

Miss Scatterd added some remarks on the question of a fresh test of Mr. Hope's mediumship.

After a few more remarks from members the meeting came to a close, with a vote of thanks to the Chairman, Sir Lawrence J. Jones, Bart., for his conduct of the meeting. This was no mere formal compliment, as it was due to Sir Lawrence Jones' most courteous and tolerant conduct of the meeting that the gathering terminated in a much more harmonious spirit than it had begun. Although as stated, the motion was intentionally not pressed to a division, and no definite agreement as to future action was reached, there could be no question that it served a useful purpose, for it gave an opportunity for the Council and the officers of the Society to appreciate that those who criticised their recent action had most weighty arguments in support of their contention. If a deduction may be drawn from the opinions expressed at the meeting, it was clear that the motion had the support of the great majority of the private members of the Society.

In such a matter as this, free and frank discussion must do good, and the general result of Wednesday's meeting must only emphasise the regret that the Council of the S.P.R. did not see their way at the very commencement of the case to agree to the proposals for a Joint Committee. It might well have been, as the Hon. Everard Feilding contended, that such a Committee would have led to no very tangible result. But it would at least have brought together, round the table, the contending parties, and this would surely have arrested much of the bitter feeling which subsequently developed.

It is to be hoped that Wednesday's meeting may mark the initiation of a new chapter in the relations between Spiritualism and the S.P.R.

It is no doubt inevitable that sharp differences of opinion between the two parties should arise, but at least, if facilities are provided—however informal—for the discussion of difficulties, the suppressed differences of the past few months will be largely avoided.

THE VISION AND THE VOICE.

It may be that we have no recognition of the spiritual movement which is so evasive to the senses but so easily perceived by the spirit. It may be that we are blind and deaf to the Spiritual World. What then? The best we can do is to turn to those who have the spiritual vision and seek to learn from them. The mere fact that the materialistic handling of life has brought the world to its present pass, to the condition of things which produced the war, to the war itself, and to the torturing difficulties and uncertainties which survive in peace, may be convincing proof that the materialistic explanation of life is not sufficient. Life is bigger than that explanation of it. Man is nobler and more capable of love and understanding than that materialistic conception would have us believe.

I have said that for a thousand years Europe walked in the light of St. Augustine's vision. Other men learnt from him; they turned to one who knew, inquired of one who

had studied, and kindled their own spiritual lamps from the Divine fire in the soul of Augustine. The Vision that has come to others, in a word, often opens the mind to the Vision for itself. The decay and disorder of our times are largely the result of losing the constant reminder and the constant appeal of the Spirit. The remedy is that the world should listen for the Voice of the Spirit, and should inquire of spiritual things from spiritual persons. For they will not so much be imparting a gift as sharing a vision, and a vision which will lead the world from decadence to a City of God.

—(From a Sermon, "The Vision and the Age," by the Rev. Dr. Horton.)

OBITUARY: MR. WILLIAM PITCHERS.—We record, with regret, the decease of an old and honoured member of the London Spiritualist Alliance, Mr. William Pitchers, which took place at Godalming.

THE STORY OF A HOOD.

TESTIMONY FROM THE THEATRICAL WORLD.

I do not profess to be a Spiritualist, but since the experience I am about to relate happened to myself—and enables me to vouch for its truth, absolutely—I must confess that I am most sincerely interested.

My husband's father (whom I never met) was the late H. C. Marriott-Watson, for over thirty years vicar of St. John's Church, Christchurch, New Zealand. My husband came to England to study also for the Church, but eventually became a playwright, and theatrical manager. After residing here for about ten years, the death of his father occurred during the voyage when on his way "home" to pay us a visit. A little later my husband wrote to New Zealand, to his mother, requesting her to send some little personal possession that had been his father's. In due course a very big black silk, violet lined, clerical "hood" arrived, which was not at all what my husband wanted, and as it seemed a disappointment, and aroused only depressing memories, I thought it best to pack it away in tissue paper and lavender, and when we next visited our home in the Isle of Wight, I put the "hood" away amongst the household linen, and left it there. Now and again at intervals I have examined it, but have never brought it away with us on tour, neither did I ever again refer to it for twenty years.

We recently toured a play, written by my husband, in no sense of the word propaganda, but Spiritualism was its theme. I appeared in the leading part, that of an elderly Lancashire woman of the lower middle classes, supposed to be a medium. So very earnest was I in my work, and acted with such conviction, that frequently Spiritualists asserted, by letter and personally, that much of my part I played "under control." Our advance-manager worked as a rule, in our business interests, amongst the Spiritualistic community in each town we visited.

One Sunday evening we arrived in a small mining town in Durham, a week before we were due to open our engagement at the local theatre, this latter being occupied by another theatrical company. At the apartments we had taken our landlady was a professed Spiritualist of many years' standing. Our manager told me that a special "circle" had been arranged for Wednesday afternoon, to be held in a little mission hall close by, and I, and members of our company, and also of the company then acting in the town, were urgently requested to be present. After a little persuasion I consented to attend. Our lunch on the day appointed for the meeting was served at 2 o'clock, after which our landlady went out to visit a neighbour, and we were left alone in the house. I had used every persuasion to try and make my husband accompany me, but he was firm in his refusal, and happened to say in the course of conversation, "Now, if you were to take my father's hood to a meeting, give it to a so-called 'medium,' and prove to me satisfactorily that anyone knew anything at all about it without a hint from you, I might believe that there is some truth

in the matter." I had entirely forgotten what his remarks referred to, and was absolutely mystified. "His hood, what do you mean?" I inquired. "Yes," my husband replied, as if to pierce my denseness, "His hood, hood, hood!" And then his meaning suddenly dawned upon me and I told him that I had safely packed it away at home where even the caretaker couldn't find it, and assured him that it was free from moth, and then and there dismissed the subject from my mind; of this I am certain. There were several members of both companies present in the circle, none of them, I fear, including myself, very much "in the spirit" of the proceedings—I was allowing myself to be distracted by a habit I have of studying character. A great amount of earnestness was displayed by the mediums present, who pleased and satisfied different people for whom they represented that they had messages from the spirit world. But I acknowledge that up to this point I failed to be much impressed, and decided that people were inclined to superstition. I had been passed by in the descriptions given, but at a quarter to five, when the last hymn had been sung, and a stir to get bags from the floor and general preparations to leave were going on, I was reflecting, "Evidently none of the spirits are interested in me." And then an elderly, rugged looking, grey haired man suddenly bent forward in his seat, and in a very gentle voice said, "That lady; I wish to speak to her." He then clenched his hands, began to breathe heavily, and to perspire, arose from his seat, and came to a standing position in front of me. Immediately I was "claimed" by this rough, though most interesting-looking man, whom I learned afterwards was a miner, and at that time engaged on night work. "Have you, or had you a relative who was a clergyman?" he asked. Without hesitation I replied "Yes." All the remainder of his statements and queries were spoken with much hesitation and difficulty, as if under great stress, but clearly and distinctly, and always as if he was listening intently. "I get a condition of wind and space," he continued. "This gentleman lived thousands of miles over the sea; he lived a life on earth so near perfection and is in such a very high sphere now that he says he finds it impossible to travel to you during the short space of time you have been in this room. The only message I get is a cloud and then light, but he will speak to you again."

This was followed by an exact and accurate description of Mr. Marriott-Watson's personal appearance, including his height, walk and gestures. The medium said, "He was a man given to calling a spade a spade. He made enemies by his plain statements of truth." (This my husband confirms.) Then suddenly, after a long pause and in reply to my question, "Is that all?" the man, with a tremendous effort, continued, "He says, tell her—she will—know—me—by—this." After which the medium drew a deep breath, and with head erect (my father-in-law was nearly six feet in height), he flung back his shoulders, and reaching over the left with his right hand and arm, he deliberately repeated three times, "My hood! my hood! my hood!"

(Mrs.) F. MARRIOTT-WATSON.

A PROOF OF LIFE HEREAFTER.

BY LIEUT.-COLONEL W. R. MANSFIELD, F.R.C.I.
M.I.Mech.E., Etc.

About seven months ago I conceived the idea of how to establish a definite "Proof of Life Hereafter." As is known, all other tests applied in the past are not absolutely conclusive, including Cross Correspondence and Book Tests. Taking everything into consideration and assuming for one moment that a medium could really communicate with the "Beyond," I set out to find a method whereby messages received could be clearly shown to be neither influenced by the mind (conscious or otherwise) of the medium, nor in fact by the mind of any person alive to-day. Such messages, if intelligible and in a form which would allow of their scientific investigation and independent control, would not only exclude the hypothesis of hallucination and fraud, but *ipso facto* prove a communication with the "Beyond" and of necessity also with a spirit in that "Beyond." The tests had to be such that they would prove the whole claim of survival after death. What had to be obtained was a test whereby all human factors could not appear.

I thought of Easter Island and the remarkable inscriptions found there. As far as I knew, these inscriptions defied translation, and my idea was to obtain through a medium gradually the translation of a number of such inscriptions, and as soon as I received one translated inscription, to dissect same, make a kind of dictionary, and thereby control further translations and eventually building up a "key" with sufficient signs to allow me, or anyone else for that matter, with its aid to decipher and read Easter Island inscriptions.

I may compare such a "key" to a telegraphic code. You receive a cable in coded language. You look at the message

probably as bewildered as when I looked at the Easter Island inscriptions. Then you take your "key," the code-book, and decode word by word. Eventually your telegram, at first unintelligible to you, will read as a message to you in clear, intelligible language, and such message will be complete in itself. And here we have at once a fundamental principle which has to be applied to tablets containing inscriptions in some unknown language. If they are translated and such translations claim to be correct, then they must not only be coherent messages, but in the first place each message must be complete in itself. If it be possible to translate such undeciphered messages and control them, as here outlined, then it is self-evident that the results obtained would not be due in any possible way to the brain, mind, thought or soul, conscious, sub-conscious, unconscious, or otherwise of any human being alive to-day.

In looking into the matter, I found that very clever attempts had been made at deciphering Easter Island inscriptions, so these had to be discarded. A scientist mentioned to me Hittite, Minoan and Etruscan, and more especially the latter. I found the study of this took too much of my time, so I investigated the Minoan inscriptions found on tablets and other articles six thousand years old. Considerable excavation work had been done in Crete, and a sufficient number of tablets were available.

It was now possible to go ahead, and a good deal of work was done, which, remarkable to a certain extent, was not from a scientific point of view, satisfactory. Owing to continuous unpleasant differences with the medium regarding what I considered necessary queries to carry through an independent control and thus make the test a valuable one, the joint work has ceased. I would like to give other scientific investigators and mediums the benefit of my experience, so that they can see what to avoid, and my idea of using ancient unknown languages, as the means of gaining a proof of life hereafter, may possibly lead them to carry through the tests with more satisfactory results than I have been able to obtain.

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THE THINGS THAT PASS.

In a Sunday paper lately Mr. Robert Blatchford, who stands amongst the greatest of our modern prophets and seers, discoursed finely of Reality and Permanence—the things that last and the things that matter in a world of shams and trivialities. He finds that politics are ephemeral, and that most of the questions which rank as "live subjects" have in them nothing of real vitality. The devoted disciple of these things, he tells us,

lacks mental background and perspective. He has no standard of comparison. He lives in a narrow and sordid world. He lacks the historical and cosmic sense. . . . He has forgotten his poetry. He has lost his fairies.

Mr. Blatchford quotes a Greek idyll which, having lasted through many centuries, will doubtless remain a living and breathing thing for many more ages to come, when all the "questions of the hour" and the scrambling multitude of little theologies, social codes, economic schemes and pettifogging "sciences" of today have gone to their long home—the cosmic rubbish heap.

Not all the fuss and fret, the violent declamations, the clang and clamour of the demagogue and blatant advertiser, merchant of shams, will keep these trivial things alive beyond their hour. Of them it may be said, in the French phrase, "Everything passes, everything perishes, everything palls." The squalors must perish; the splendours alone will remain.

We take a survey of our own subject, so mixed, so many-sided, so complicated by an incongruous mass of things that matter and things that do not matter in the least. We range in it from a constellation of great truths, each expressing some mighty principle of Nature, to a jumbled heap of petty systems, doctrines, policies, and opinions pious or otherwise. There are the stars—and there is the dust-heap.

We hold by ideas and principles, by visions and intuitions, by all the finer workings of life in the human soul. The things fine, rare and delicate—they will last. The subtle forces permeate the grosser ones and control them. Spiritual evolution, like physical evolution, preserves only that which is permanent, and for ever conserves its gains.

To us our movement is a Spiritual movement, rather than a Spiritualistic, spiritistic, or psychic one. As for the things in it which have not virtue or veracity sufficient to insure them against decay—let them go! They may have been given some little lease of life to achieve some needed end. Nature is the Divine Economist; she wastes nothing, but makes every atom serve her turn. So we see how in the sifting of the years everything in Spiritualism which had a "survival value" has survived. The central ideas have emerged and are still emerging, shedding in the process all their old accretions of error and ignorance. Many things have perished as being perishable, many illusions once fondly cherished and fought for have gone into the night. Many more have yet to go. As we ascend, we untrammel; we cast off old opinions and conceits, we surrender, willing or unwilling, the bickerings and contests over little questions of no moment that seemed so momentous at the time.

We knew in older days men of vision, dreamers and

idealists. They were despised amongst the men of fact and actuality, who wrought strenuously on fabrics which should enclose those spiritual truths which they had learned, and which they held should be guarded from the profanation of the crowd. We saw these durable structures go down one after the other. The few that remain are beginning to totter.

But we have seen the dreams beginning to blossom and the visions to come true. That for us is the test, whether of a "psychic evidence" or a "great revelation." Does it last, and lasting, grow from more to more, or does it end in confusion and futility, bursting like a bubble or dissolving like a mist?

We have seen Spiritualism pass through ordeals many and severe, hampered by almost every form of folly and delusion, and yet emerge stronger and brighter for its purgation. Beside this proof of its inherent vitality, the most rigid test of some séance phenomenon, important as it may be in its own measure, is trivial in comparison. After what Spiritualism as a principle has endured so successfully we need have little fear for its future. It belongs to Life and Humanity, to the "things that remain" because they are a part of the heritage of Man the Spirit and have no place in the scheme of things which pass and perish, and are no more seen.

THE PROOFS OF HUMAN SURVIVAL.

Mr. Ernest T. Cornell writes:—

I was much interested in the article on "The Proofs of Human Survival."

Professor Richet's hypothesis of "Cryptesthesia" cannot hold its ground without attributing to the human intelligence absolute omniscience. If this omniscience really exists, then I cannot understand why its powers are limited to psychic faculty. Why are they not manifested in astronomy, geology, chemistry, etc.? In all these sciences we have to painfully climb our way step by step. There is not a single instance of "Cryptesthesia" with its omniscient powers coming to our aid. The "Spirit" hypothesis is justified by the evidence, but even the brilliant mind of Professor Richet would fail to obtain a verdict in favour of "Cryptesthesia" from an impartial jury of scientists.

"EVEN THIS WILL PASS AWAY."

Once in Persia lived a king,
Who, upon his signet ring,
Graved a maxim, true and wise,
Which, when held before his eyes,
Counsel gave him, at a glance,
Fit for every change and chance—
Solemn words, and these are they:
"Even this will pass away."

Trains of camels thro' the sand
Brought him gems from Samarcand;
Fleets of galleys on the seas
Brought him pearls to match with these.
But he counted not as gain
Treasure of the mine or main—
"What is wealth?" the king would say,
"Even this will pass away."

In the revels of his Court,
At the zenith of the sport,
When the hands of all his guests
Burned with clapping at his jests.
He, amid his figs and wine,
Cried, "O, loved friends of mine,
Pleasure comes, but not to stay,
'Even this will pass away.'"

Fighting on a furious field,
Once a javelin pierced his shield;
Soldiers, with a loud lament,
Bore him, bleeding, to his tent.
Groaning from his wounded side,
"Pain is hard to bear," he cried,
"But with patience, day by day,
'Even this will pass away.'"

Struck with palsy, sere and old,
Waiting at the gates of gold,
Spoke he with his dying breath,
"Life is done, but what of death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing, with its glorious ray,
"EVEN THIS WILL PASS AWAY."

[We regret not to know the author of the poem from which we have taken the above stanzas.]

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Canon H. A. Wilson, Rector of Cheltenham, has written an interesting and very significant article, entitled "Popular Hymns," in the current issue of the "Church Family Newspaper." Canon Wilson, in calling attention to the fact that much greater care should be exercised in the selection of hymns for a present-day congregation, writes:—

To witness a healthy and full-blooded congregation heartily singing out—

Oh, Paradise, oh, Paradise!
'Tis weary waiting here,

or

My longing soul faints with desire
To view Thy blest abode,

is not a convincing experience. It is nothing less than religious humbug, and the effect such performances must have upon the critical listener must be to make him wonder when the pretence ends and reality begins, or possibly even to suggest to his mind that the whole thing is unreal.

Even graver must be the charge against many of the hymns which deal with death. The debt which the Church owes to Mrs. Alexander for her glorious hymns is enormous, but she might have spared us the dreadful and un-Christian composition which she has written, for little children of all people! The whole hymn is a nightmare, but only a few verses require quotation:—

Within the churchyard side by side
Are many long low graves;
And some have stones set over them
On some the green grass waves.

Full many a little Christian child,
Woman and man lies there;
And we pass near them every time
When we go into prayer.

They do not hear when the great bell
Is ringing overhead;
They cannot rise and come to church
With us, for they are dead.

The horror that this enormity must create in the child's mind can only be equalled by the puzzle which is suggested by the seventh verse, when these buried people are described as "the happy dead!" To be buried in the ground cannot make people happy. Yet the same gruesome idea that the person himself is actually buried in the grave is definitely taught by many hymns. In "A few more years shall roll," we are promised, or perhaps terrorised by the forecast, that soon "we shall be asleep within the tomb." And to give but one more instance, the hymn, "Days and moments quickly flying," is even more explicit when it tells us, "Soon will you and I be lying each within our narrow bed."

Such teaching as this bears a close resemblance to the ancient Egyptian faith, but it is flat, contrary to Christianity. It is small wonder that Spiritualism makes progress when such gloomy views of the grave are current as recognised Christian expositions of death. A very distinguished Spiritualist, in his book called "The New Revelation," gives a view of the repented, which closely resembles the real Christian view. It is not unnatural, with the memory of such hymns as those referred to, that he should imagine that his teaching that our departed friends are alive is new. At least he and his co-religionists have something more comforting to say to the bereaved heart than that their departed friends are lying in a "narrow bed" or "asleep in the tomb." The gross identification of the person with his body surely should not be tolerated in any hymn sung in a Christian Church. If it is impossible to avoid their inclusion in our hymn-books, at any rate we should never permit them to be sung.

The "Birmingham Gazette and Express," in a leading article in its issue of January 27th, makes the following comments on the recent £3,000 bequest case:—

There is a very wide chasm between what the law regards as evidence and what Spiritualists regard as evidence. That may be taken to be, at bottom, the reason of Mr. Justice Russell's decision in the Spiritualist's will case. The bequest for the training of mediums was found to be "not one that might be of public benefit," and "not one that the court could control." The second point will hardly be disputed. Mediums under "control" are sometimes cross-examined almost as rigorously by Spiritualists as if they were in the witness-box; but one could hardly expect officers of the court or a jury to agree as to the progress they made in their mediumistic power. The public benefit point will be disputed by most Spiritualists, and there is no doubt that many thousands of people do derive comfort and help and benefit from trained mediums. There is much, as the Judge admitted,

to be said on both sides; but the law cannot get over the ruling that "what someone else told you is not evidence"—and can scarcely be blamed when the someone else is disembodied.

For some time past there has been considerable controversy in the Press stimulating much public interest in Spiritualism and Psychical Research in Belfast. It was an excellent move on the part of the Council of the Spiritualists' National Union to organise a propaganda meeting in that city on January 28th. The "Belfast News-Letter," the following day, reported the proceedings as follows: Members of the Executive Council of the Spiritualists' National Union paid a visit to Belfast during the week-end, when propaganda meetings were held in the Ulster Hall. At a meeting last night the chair was taken by the President, Mr. W. E. Oaten, and addresses were given by Mr. G. F. Berry, General Secretary; Mr. James Woodland, Bristol; and Mrs. Pickles, late President of the Lyceum Union. The Chairman said through all the ages religion had been governed and dictated from the top levels of society, and the common man had been taught to follow the lead of his priest, who had said, "Be obedient to your master, and your place in Heaven is assured." But there was growing amongst humanity a knowledge that the guidance of God came to the ordinary man who strove for it. The great revelation of God had at all times come to the men at the bottom. If there was no life beyond the grave the whole system of religion was of no purpose. There was no fallacy too great to be believed by some men, continued the Chairman, and since they had to die it was of importance that they should seek the truth. As a result of the activities of the Spiritualists' National Union, similar organisations had been set up in Europe, and before the war they were endeavouring to form one in Turkey. They believed they had such broad principles of religion that Buddhists, Mohamedans, and Christians could come together on a common basis. They did not ask any man to abandon what in his opinion was right, but still he believed there was a common basis on which they could all meet. That was what they had to find out. And when they had done that they would have done something towards bringing about a measure of peace in the world, and a reflection of the spirit of brotherhood. Mr. Berry said that in his search for truth he soon found that the "impregnable fortresses" of Christian theology were not so impregnable, and that some of the leaders and professors of religion were shaking in their beliefs. The Christian churches were riddled through and through with men whose minds were agnostic, and there were things which the common man was supposed to take for granted. Spiritualists had evidence that God had revealed Himself to all kinds of men, and they believed that if man searched far enough he would find something to his own soul's satisfaction. The bedrock of religion was the returning spirit, and in proof of this he quoted the belief of the Brahmins in the transmigration of souls, and the revelation that had come to Buddha, who realised that the way to salvation was in a change of heart. Spiritualists believed that wherever there was an aspiring soul that soul would have contact with the spirit world. Mrs. Pickles, who dealt with the Spiritualist Sunday Schools or Lyceums, as they are called, said there were at present some 300, with 13,000 scholars. She urged upon parents the importance of giving the children a grasp of spiritual knowledge.

It is always interesting to observe the progress of Spiritualism in such a city as Nottingham, which claims the establishment of one of the oldest Spiritualist Societies in England, and it is a progressive sign when a Professor of that city discusses the matter in a broad-minded and impartial manner. Some interesting observations concerning Spiritualism were made in the course of a lecture on the subject which Professor J. G. McKenzie, M.A., D.D., of the Congregational College, Nottingham, delivered on January 29th before a large attendance of members of the Castle-gate Literary and Debating Society. In reporting the lecture, the "Nottingham Journal and Express" included the following observations of the lecturer:—

The subject, he said, should be approached with an open mind, for although there was any amount of fraud connected with mediumistic séances, there was a certain percentage of phenomena which could be explained along no ordinary lines. After giving a number of examples the Professor continued with the remark that so far as the material side was concerned (such as spirit rapping, materialisation, etc.), most of it had been either equalled or more than equalled by the ordinary conjurer and such men as Stuart Cumberland. He then gave his own experiences with mediums, and although he had had no less than five, he said, not one had been a successful sitting. On the other hand, he believed that what were called meeting cases, and the possibility of communication where there was a real bond of love, was practically proved. From the psychological point of view they must suspend judgment, as they knew too little about the subconscious mind, telepathy, and multiple personality.

THE EVIDENCES FOR HUMAN SURVIVAL.

A REMARKABLE CASE.

By GEORGE LINDSAY JOHNSON, M.A., M.D., F.R.C.S. (Eng.)

The following story is a verbatim report written down at the time and communicated to me by Mr. and Mrs. McLarty, who are neighbours of mine in Durban. As I am personally acquainted with all the details of the case, I can vouch for the absolute truth of the story, which, to my mind, affords a most remarkable and striking proof of the continuation of life after death. Indeed, it is of such a positive veridical nature, that it ought to go a long way to convince all our wavering readers, and set their minds at rest on this momentous question.

Mr. and Mrs. McLarty have been for many years in the habit of receiving messages through their ouija board from friends in the unseen world. The friend in spirit-life who is best able to come in touch with the sitters, and the one who may be called the particular guide of Mrs. McLarty, is a relation named "John." This "John" almost invariably presides at these meetings for inter-communication, and he sometimes introduces other spirit friends who wish to convey a message.

On Sunday morning at about a quarter to eleven on July 23rd of this year (1922), Mr. and Mrs. McLarty, Mrs. A., Miss T., and Mrs. and Miss L. (six in all), were holding a sitting in their flat in Durban. The meeting commenced soon after nine o'clock, and many messages were received. About 10.30 o'clock the power became weaker. At this stage John communicated through the board the following message:—

"Now we are going to have a man who wishes you to tell his people that he is not dead. You will see from the papers about a man who was in a motor car which was run into by a train. Any of you can verify this, and find the particulars. You have no power now, so the poor man could not deliver his message."

QUESTION: "Can he not give his name or initials?"

ANSWER: "You are to sit no longer."

On Monday (the next day) Mrs. McL. was troubled about the incompleteness of the message of the previous day, particularly as no reference to a serious motor accident had appeared in that day's "Mercury." She therefore asked her friend, Miss T., an operator upon the ouija board, to sit with her while she asked for further details. They sat in the evening, when John signified his presence:—

JOHN: "Now, Sarah [Mrs. McL.'s name], ask what you have been wanting to know."

Mrs. McL.: "I want to ask about the message we received yesterday concerning a motor accident. No such accident has been reported in to-day's 'Mercury.'"

JOHN: "This is no mis-statement."

Mrs. McL.: "Well, I have always believed you, and I do not wish to be disappointed in this affair."

JOHN: "No, you need to have a little more patience. Time was not given."

Mrs. McL.: "Can you give some explanation? We do not like to doubt this, as it will discredit other messages."

JOHN: "My answer is, have patience."

Nothing further could be obtained at this sitting.

On Tuesday morning, July 25th there appeared in the "Natal Mercury" the following paragraph:—

July 24th (Reuter), Monday. A sad fatality occurred on the Heilbron branch line yesterday morning. A train had been delayed owing to a derailment the previous night, and when approaching the border of the Free State, a motor car, driven by Mr. David Williams, son of a well-known farmer in the district, crashed into it, being killed instantly. His companion jumped clear, and escaped unhurt. The deceased was only twenty-two years old, and the accident was obviously caused by the belief that the train had already passed.

The same day Mrs. McL. sat for automatic writing, while John controlled her hand and said:—

"Now that you have got this test you will feel convinced that you are not being deceived by us."

On the morning of July 30th Mrs. McL. and Miss T. again sat for further information. Someone manifested his presence and communicated through the board, saying:—

"No sorrow overtakes those of God's children but is found of true value in bringing forth the best and noblest within us. We ourselves often bring about disaster by our own waywardness."

[Here someone spoke, and the board immediately spelt out, "Please do not interrupt."]

Mrs. McL.: "Friend, we have received part of your message, but what is most essential is his father's address, as we cannot forward your message without it. Do try and give it clearly and I will do the rest. We will help you all we possibly can."

THE FRIEND: "I have listened to your remarks, and thank you for your kindness. You can sit to-night, when my message will be completed. Try and get a recorder, as it breaks the chain of communication when you stop to write it down."

Mrs. McL.: "We will do so."

On the same evening (Sunday, July 30th, 1922) the young man David who had recently passed out manifested his presence, and conveyed this message through the board, Mr. and Mrs. McL. operating:—

DAVID WILLIAMS: "You are now to be told about my passing out from earth-life. My friend and I on Sunday morning were coming to a crossing, and under the impression that I had time to pass before the train would cross, I put on speed, and crashed into the coming train. Kindly ask my people not to be so grieved. I was punished for my foolhardiness. Please overlook all my faults, and be the means of conveying to my parents the comfort of this message. Write to them, and give them my love. I am the son of a man called M— W—, a farmer near the branch line of this railway to Heilbron."

Mrs. McL.: "Friend, can't you give us your father's address?"

DAVID: "Can you not look up the Directory? Father's farm is called Riverbank—I can do no more."

Mrs. McL. asked her guide if he could give her this boy's address, and received the following:—

Mr. Williams, Rosebank Farm, near Heilbron, O.F. State.

Later on it turned out that the correct address was Mr. Martin Williams, Riverbank Farm.

Mrs. McL. wrote to the address given by her guide, and in due course received a reply.

On August 28th Mrs. McL. received the following message from David (now in the spirit world), her spirit friend being still the guide and helper John:—

DAVID: "I am so grateful to you for sending my message to my mother. You have made her so happy by your letter to her. What a change it will make in their lives. It will be worth my dying if it will help to raise their desire to the Higher Life. You will some day meet my mother, and you will love her. I know she is so sweet. I was often wilful, being like all young men, full of life and mischief. Your guide has been so good to me."

Mrs. McL.: "I can't think how John picked you up so soon."

DAVID: "He was sent to succour and help me, and when I found I was not dead, he asked me if I would like to send a message to my people."

Mrs. McL.: "Yes, David, and what did you say?"

DAVID: "I just jumped at the offer, and so got to you, and through you to my beloved ones. May I come again?"

Mrs. McL.: "We will be very pleased if you will come."

DAVID: "Love to all at home, and to you good folks, too, if you will accept it."

Mrs. McL.: "We are grateful, dear boy; thank you."

DAVID: "My people are so happy, and that helps me over there. Now, good-bye—let me come again."

Mrs. McL.: "Yes, we will always be pleased to forward your messages, or help you in any way—good-bye."

A reply was received from David's mother, in which she stated that the accident occurred between 10 a.m. and 10.15 a.m.

As the parents were silent in regard to my request to publish this remarkable story, I asked Mr. McLarty if he would have a further sitting, and get John to fetch David so as to get his permission to publish the whole story. Accordingly on October 15th they had a special sitting, at which the following message was taken down:—

JOHN (the guide): "Now, as a question has arisen regarding the truth of our account of David Williams's death as given by him to John, he would like to correct some slight details, as he knows his parents' opposition to your loving and disinterested service in the great cause of spiritual knowledge."

[This letter was due to my having requested Mr. and Mrs. McL. to get David to assure his mother that he spoke the truth and that the messages really came from him, and

also to get his permission to publish this whole story.—G. L. J.]

DAVID: "My dear friends, how v ry sorry I am over the change which has taken place in my dear mother's attitude to you in regard to these messages.

"I wish to correct a few trifling details. First, as to time and locality. At our farm at Riverbank, which is not far from the branch line to Wolverhoek and Heilbron, at the crossing where the accident happened, is a hill or coppie, the road goes into a cutting, and we were going down this rather steep place when I heard the train coming. As there should have been no train at that time we got a great shock, and m- friend, seeing the danger, jumped off. With the impetus I had on the car, I could not stop, so I tried to get across, but on touching the rail at the crossing I was caught by the engine. I wish you to make these corrections, and should my parents object to the publication of this adventure, please change the names and give the truth to the world. Now, I thank you very heartily for all your kindness. Do not be discouraged at the reception of these messages by my dear parents. It is so very staggering to them to receive such a wonderful communication.—Good-bye, DAVID WILLIAMS."

Accordingly, I have faithfully carried out David's instructions, and have altered all the names of persons and places concerned in the accident, while keeping to the exact message as it was delivered. My earnest wish is that all our readers may become as convinced as I am that this message actually came from the farmer's son, David. It is worth calling attention to the fact that the original message from David came through, not more than twenty or twenty-five minutes after he met his death, so that it would have been impossible for the news to have arrived at the séance in so short a time either by aeroplane, telephone, or wire, or in fact by any known method. It is this kind of message which is so convincing to me, since fraud is entirely ruled out of court, and no explanation, other than the actual communication from the deceased, will cover the facts of the case. Many objectors to the spirit theory resort to the telepathic hypothesis as an explanation, but, as Professor Hyslop has shown,* it can only rarely be found to cover all the facts of the case, and in such few cases in which it might apply, it has to be shown that there was some sort of a connecting link between the agent and recipient. Now in this case neither party had heard of the other before, and what is most important, neither side was aware of all the facts relating to the accident, which facts were only cleared up by the deceased himself communicating through Mrs. McLarty.

Britannia Buildings,
West-street, Durban.
November 18th, 1922.

I certify that the above is a correct but slightly abbreviated statement of fact which can be testified to by six well-known Durban people.

WM. McLARTY.

AN EXAMPLE OF PSYCHOMETRY.

In 1919 a sister of mine was on holiday in England. While there she visited an aunt in Wales for a short time, and on leaving there, left behind her an old rain-coat. This aunt knew nothing of Spiritualism, but was aware that my sister had studied it for some time.

In June of this year, this aunt came out to settle in this country, and whilst staying with us for a few days told us the following story:—

Some time in 1921, a woman called at my aunt's house in Wales, saying she had just come to that town the previous week, was quite a stranger to the place, and would be glad to buy any old clothes. My aunt turned out a few things useless to her, and amongst them the old rain-coat my sister had left there. The woman made no unusual comment on the clothes until she came to my sister's rain-coat, and immediately she touched it she said: "Ah, this doesn't belong to anyone in this house, but to a lady far away; she is a Spiritualist, I can tell it by feeling this coat; she is of a determined nature and a generous disposition; she must be careful of her health [my sister was then on long sick leave, and was away and unable to follow her profession for a long time] and lives a long way from here. I can feel by this coat the kindly nature she has." The woman then passed on to the business part of the subject in hand and left, taking the old clothes with her, and my aunt did not see her again, but the exact truthfulness of all the woman told her about my sister made such a deep impression on her, that she said frankly she could never forget it.

I will get my aunt to sign this and send it to you for publication if you wish to, but as she is not interested in Spiritualism, I daresay she will not wish her name printed. Psychometry is, I believe, a science which holds the key to a very great deal which at present we call mysterious.

F. McLAREN.

Muizenberg, Cape Town.
5/10/1922.

* "Life After Death," by James Hyslop, LL.D., pp. 131-142.

THE REALITY OF THE DIRECT VOICE.

AN ENGINEER'S TESTIMONY.

I have had many sittings, over a period of years, with Direct Voice mediums, and at each sitting have found some new fact worthy of note. On the night of the 30th December last, I had the pleasure of sitting with nine others at a circle at Mrs. Roberts Johnson's home.

The night was fine and frosty, an important factor tending to good results. The ten sitters were arranged in the form of a horseshoe, Mrs. Johnson being in the centre of the "heel." The circle was made up of four gentlemen and six ladies, the gentlemen being fairly evenly divided amongst the ladies; all but two were practically unknown to me. I sat immediately on Mrs. Johnson's left, and close to her.

We had not sat long before the voice of David Duguid was heard greeting us, and welcoming me after a year's absence. Soon afterwards I heard voices attempting to address a gentleman who sat third from Mrs. Johnson on the right hand side. The voices were weak and indefinite, but, with a little encouragement from the adjoining sitters, they managed to express themselves as Uncles A. and B. Almost as soon as this had been made clear, the sitter to whom they were addressed stoutly denied all knowledge of them, and asserted definitely and unsympathetically that no such persons had ever existed, upon which the voices in his neighbourhood died away, and during the remainder of the sitting no other "voice" was heard in that part of the circle, except that of David, who spoke to the gentleman, saying that it was best to make sure he had had no such relatives in the past before making such definite contradictions.

There was some excellent singing at this séance, not only by the sitters but by direct voices, especially one deep male voice, which joined in singing "When He Cometh." This voice was well above our heads, and whilst it was at its strongest I took the opportunity of leaning over with my ear close to Mrs. Johnson, and had the pleasure of hearing her voice singing at the same time as the voice overhead; indeed, on three separate occasions during the course of the sitting I heard Mrs. Johnson's voice joining in the singing at the same time that a direct voice was singing well overhead. Moreover, I do not think that the "voices" sang through the trumpet, as there was an absence of that metallic vibration which early always accompanies the use of the trumpet with the direct voice. Voices were constantly heard on the left arm of the horseshoe; quite a number of friends came to me and made themselves clearly known, the last one each time introducing the next, and I recognised each readily by their reference to private matters. One, an old Indian spirit friend who has always struck me as being singularly correct in his remarks, spoke to me. Holding in my hand a letter, which I drew from my pocket on the spur of the moment, I asked him if he knew who had written it; he said, "Yes," and accurately described the man physically and morally as one who said one thing and meant another, which I knew to be true. A voice came to my wife (who sat on my left), and was easily recognised as her mother, who had passed over about three years ago. This was the first time my wife had sat at a direct voice séance, and I was curious to see the result. I was very gratified to find that not only did she recognise her mother's voice, but also found that her mother used similar expressions to those she had used commonly in her earth life. It was a startling revelation to her.

To the gentleman on my wife's left there came one relative after another, who gave their names clearly and distinctly, and were all acknowledged; they came with strong vigorous voices.

There were many other voices to which it was a pleasure to listen, but the above examples, I think, are typical. After the sitting I spoke to the gentleman who had sat on the right, and disowned the voices, and found him distinctly antagonistic to the phenomena. On questioning him he admitted that he knew nothing about it. I also spoke to the gentleman on the left to whom such a number of relatives had come and spoken, and I found that he had been a researcher since the year 1870. This rather emphasises the point that antagonism is detrimental to the phenomena, while sympathy assists materially, and when intending sitters are allowed a free hand to bring their friends they should be very careful in their choice, as antagonism is not only adverse to the medium, but brings a blank to all the sitters within its influence.

M. E.

GENIUS is not the result of continual plodding. It is a flash of inspiration, a soul-dream materialised, an interpreted thought of Deity. Genius is a perception of the truth and the power to accept it as a saviour, it is the conscious union of God and Man, the white light of Eternity. Genius is the transcendence of spiritual matter and soul emancipation. An angel enters the prison and loosens the shackles of materialism that the spirit may enter like the wind. Genius is the fragrant, ever expanding flower of God, breathing forth a divine essence, permeating the receptive soul. It is restful with the peace of the eternal, its work following it for greater achievements in fields of spiritual attainment.—E. P. PRENTICE.

RECENT BOOKS.

"What Shall We Become After Death?" By The Abbé Moreux. Translated by J. F. Schofield. (Sands and Co., 5s. net.)

As long as the author confines himself to scientific deduction, this book is of considerable value, although one cannot assent to all his points. For instance, when querying the value of geometry as an exact science, he stipulates that the axiom that "a straight line is the shortest distance between two points" is inconclusive, because no one can define a "straight line." "A point moving in one direction without deviation" would appear to do so without dispute. Other similar objections to disputable assertions could be raised, but the chief fault is his attempt to uphold dogma by scientific evidence, as in the claim for "resurrection of the body," when he employs the method (which he so strongly objects to in others) of obtaining his deductions from postulates which are not only unproved but unprovable. The author also quotes occult events as evidence of survival, but it is noticeable that he confines himself to events in the lives of canonised members of his own Church.

"Tales of the Polden Hills." By Frances Hariott Wood. (Somerset Folk Press, 1s.)

A pleasant little collection of stories of psychic interest in the nature of folklore tales. They are ably written with the true rustic colouring, and can be commended to readers, the more especially as the authoress states that they are substantially true.

"The Amending of Life." By Rev. H. L. Hubbard, M.A. (J. M. Watkins, 2s. 6d. net.)

A eulogy of hermit life and the ethical advantages of this habit. But surely man is benefited more by utilising the experiences of this work-a-day life, than by withdrawing from any risk of contamination, and burying the "one talent" in order that it may be produced unsullied, but unenlarged, at his entry to the next stage of existence.

"The Emerald Cup: A Psychic History of the Holy Grail." By H. Devereux Gordon. (The Avalon Press, Glastonbury, 1s. 6d., or in cloth, 2s. 6d.)

This is a truly remarkable book. The story, the author says, was "rapped out" through a small table, at which he alone was sitting. The narrators of the story purported to be Mena the first dynastic King of Egypt, the Lapidary who fashioned the emerald into a cup, Herod, Maximilian the soldier who pierced the side of Jesus with his spear, Joseph of Arimathea, Peter, the Apostle, and the Emperor Nero, of Rome! Some of the earliest monks of Glastonbury were, it appears, also concerned as contributors to the narrative. The story itself is an astonishing romance (perhaps a romance of the subliminal order). We cannot read it as history of the mundane kind. What the average archaeologist or theologian will think of the story we can only guess. However, it is a "psychic history," and the ordinary criteria of judgment are wanting. It stands apart on a "plane" of its own.

"Spirit and Music." By H. Ernest Hunt. (Kegan, Paul, Trench, Trübner & Co., Ltd. Price 3/6 net.)

Written from the point of view, and after the manner of the general educationalist rather than of the musician. The following excerpt from the book is highly suggestive of its character: "When music is recognised as an integral part of education, as it used to be in Greece, then we may look forward to a different standard indeed. We may also recognise that unless education itself pays some attention to the emotional and feeling side of life, it is leaving neglected an element which has no little to do with national stability and sanity, since these can only be grounded upon the manifestation of spirit in love and service."

"Within the Atom." A Popular View of Electrons and Quanta. By John Mills. (George Routledge & Sons, Ltd. Price 6/- net.)

As the publishers of this excellent work say, it is written by a competent authority for the non-scientific reader, giving in non-technical language a lucid account of the latest researches into the constitution of the atom and the nature of electricity. In renouncing mathematical methods of exposition the author confesses to a difficulty in describing the electrical elements "without recourse to words which have an emotional significance," thus reverting in some measure to Empedoclesian conceptions and the modern "pyknotic" atoms of J. G. Vogt. While it is true, as he remarks, that the fundamental concepts of the new science are easy to grasp and may be stated in relatively simple terms the quantitative relationship being expressible only in mathematical symbols, one may observe for the benefit of the ordinary reader who has no experience of laboratory operations with common scientific instruments that the descriptions of these are of easier comprehension than at first sight they will perhaps seem. Although this is a book

dealing with physical science, the author directly appeals to readers of *LIGHT* when he writes: "Widely different branches of science are now known to be dealing with the same fundamentals of electricity and energy. For the first time in centuries there exists the material which a genius could synthesize into a universal science, in which physics and chemistry, biology and geology, will lose their identities in a common set of principles." With the concept of Dual-Unity as central, *ad universam*, this splendid potential will become actual. Only the philosophy that wholly unifies the material and the spiritual concepts of the universe can disclose the truth and the error in the scientific conceptions of entropy (the *inward* direction of motion, as "extension" is its *outward* direction): "All systems tend to a final state of maximum entropy," it is true; but instead of this being "a condition of greatest molecular disorder," it is one of a new and higher polar order, the spiritual being positive and the material negative.

W. H., W. B. P., & D. G.

THE CENOTAPH, MR. STEAD, AND A PREMONITION.

BY THE REV. CHARLES L. TWEEDALE.

On New Year's Eve, 1922, we sat up late to see the New Year in, and did not retire to rest until about 1.30 a.m. I had just extinguished the light and was composing myself for sleep, when my wife said, "Do you see anything near the wardrobe?" I saw nothing, but enquired what she saw. She replied, "A face," and looked at it some time. At last she said, "It is P—," naming, to my great surprise, a curate friend, who, to the best of our knowledge, went out to Borneo as a missionary, about eighteen months ago. She continued, "He has a long gash down the right cheek, partly healed over." The vision faded, and thinking the clairvoyance at an end I again settled myself for sleep.

In a few minutes my wife said in a low voice, "I am seeing such a wonderful sight. There is a crowd of people here. Now I see a face distinctly. It is like the photos of Stead." She regarded it intently, and then said, "Yes, it is Stead." The face disappeared, and in a few seconds she said, "Now I see one, two [counting], five faces, all young men. They are in a ring or circle of white mist." Asked whether she recognised any of them, she replied "No." The clairvoyance ceased at about 2 a.m., and we then fell asleep. I awoke at 7.45 and talked over the vision of P— with my wife. At 8 o'clock the postman brought the letters. One of them addressed to me was from Sir Arthur Conan Doyle, and to our surprise enclosed, as a New Year card, the photo taken by Mrs. Deane on November 11th, 1922, at the Cenotaph, which photo we now saw for the first time, and which to our amazement we found to be published by Miss Estelle Stead, and to show a great number of spirit faces in a ring or circle of ectoplasm. Most of the faces are shown only in part, but in the photo we received there are *five complete* faces of young men, exactly as my wife saw them in the vision just six hours before the postman arrived at the house with the letter containing this photo. I carefully examined the envelope, which I still retain and which I opened myself, and found it perfect, and just as Sir Arthur had sealed it down. It was posted at Crowborough on Friday night, but as we have no Saturday afternoon or Sunday delivery, did not reach me until Monday morning, January 1st.

This is a most remarkable premonition, and I am inclined to think that the communicator was none other than W. T. Stead, especially as we have again received a communication of great interest to us, in his name, on January 24th.

Of P—, and the wound on the cheek, we at present know nothing. I have written making enquiries, but at the moment of writing am without information.

OBITUARY. MRS. CORA L. V. RICHMOND.—A well-known pioneer of Spiritualism, Mrs. Cora L. V. Richmond, has passed away at Rogers Park, Chicago, in her eighty-third year. At the age of eleven she showed evidence of psychic powers, which have extended over the last seventy-two years, during which she has carried the message far and wide. During the Civil War, she bent her energies to the cause of slavery, and was able to predict battles and other important events which occurred during that period. At the close of the war, she came to England, where her eloquence gained many converts. Returning to America she assisted in founding the "National Spiritualists' Association," and became its Vice-President and National Lecturer, which she retained until her health gave way. After a long illness the end came on January 3rd, and a great and loving heart laid down its labour on this side to take it up with still greater energy in a higher and fuller life.

RAYS AND REFLECTIONS.

A daily paper heads its account of a celebrated law case, "Spiritualists Lose a German's Gift." There is an amusing malice about that heading. I suppose many of us find it a consolation that although the Spiritualist Alliance has lost the "German's gift" certain other deserving British institutions will receive it.

I have occasionally found cause for laughter in those attacks upon Spiritualism in which the assailant, being a fiery rationalist, includes the Church in his indictment and dismisses Spiritualism, mediums, priests, creeds, and the "superstitions of religion" generally with one round, swinging comprehensive curse. It must be very soothing to the feelings of our religious critics!

I have just come across another instance of this kind of thing in a weekly review. It is a gem, and I set it here:—

"It remains obvious that 'mediumship' is merely a modern revival of priestcraft shorn of all its ancient dignities and splendours, but retaining its essential crookedness, its heartless exploitation of human weakness and superstition, its sinister tricks and mystifications, such as it has practised since the youth of the world."

So now we know! Between the Spiritualist, the religious anti-Spiritualist, and the militant Materialist, I am reminded of nothing so much as the famous triangular duel in "Mr. Midshipman Easy."

"Look at his wicked old eye!" said the rude boy, referring to Mr. Pickwick, when that dear old gentleman was involved in one of his numerous misunderstandings with the populace. And, in the same book, we read of Mr. Nupkins, the magistrate, detecting signs of intoxication in one of his officials. "I saw he was drunk by his excited eye. Did you observe his excited eye, Mr. Jinks?" Yes, the eye is the window of the soul, a register of character, and even an index to the physical health, each form of disease, it is said, making its peculiar record on the iris.

Mr. Clement Jeffery, in some of his recent lectures, has been dealing with a further attribute of the eye—its magnetic power, and showing how this may be cultivated. He is reported as saying that "the magnetic eye should be cultivated by exercise and opening the eye in cold water." Further, the cultivator of the magnetic gaze is "to eat vegetables containing iron and other magnetic minerals." Doubtless cultivation will do much, but only when the gift is there and capable of expansion. There are certain types of eye—the fishy, the sheep-like, the owl-like—for which, I think, even a diet of lodestones would do nothing.

"Oh, to be over yonder!" is a line I find a good many people are in the mood to sigh or sing just now. The world to-day is a weary and jarring home for sensitive folks, unless they are philosophers, and even the philosophers may be sorely tried. Shakespeare (if I remember aright) said, "There was never yet philosopher who could endure the toothache patiently," and there are many worse things to suffer than neuralgia. There is apparently no panacea for some forms of suffering. The saintly souls seem to have a far harder time of it than the worldlings, for their interior sensibilities are keener and their sympathies deeper. But the ordeal is at the worst a very brief one even if the whole mortal life is one of pain, which after all is a rare event. The sincere Spiritualist who has added knowledge to his faith is in the best position to face the situation.

D. G.

MEDIUMSHIP AND THE HEALING ART.

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Mr. Stanley De Brath writes:—

I regret to observe in my preliminary notice of Dr. Osty's "La Connaissance Supra-normale," in the last issue of LIGHT (p. 68), the omission of an asterisk in the article, which may cause some persons to miss the connection. The book (Alcan, Paris, 15 francs) is a remarkable record of medical diagnosis by sensitives, and of testimony to the need for their training. It is curious that it should appear at the moment that Mr. Justice Russell has decided in a contrary sense. The French Government has recognised the International Metapsychic Institute as "of public utility"; and now that the objective phenomena have been definitely proved, and experiment is moving towards their connection with science and philosophy, it is surely an anachronism that the Law should still maintain mediæval traditions, and fail to see in England the public benefit that is so clearly recognised in France.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

PERSONALITY AND INDIVIDUALITY.

Here is a question which crops up from time to time in one form or another. In this case, it may be stated as an inquiry whether it is the personality or the individuality which survives bodily death. We should say both, taking the view that the individuality is the ego or inmost spirit, and the personality its outward expression. The spirit manifesting through the mortal form presents itself in the shape of a character with special tastes, habits, and other peculiarities, innate or acquired. These go to form the personality, as we know it, and this continues after death, minus, of course, those things which are purely the outcome of the physical state, e.g., the sick man, the victim of bodily malformation and infirmity, is freed from these disabilities at death, and there is naturally a corresponding change in the mental state. But the real man persists in all essentials, as we know him here, carrying his faults as well as his virtues. The spirit is beyond all our knowledge, except as expressed in the outward condition. So we say that the personality is perpetuated, and that there is continuity of consciousness.

THE PREDICTION OF FUTURE EVENTS.

This is certainly possible. The reality of the faculty of prediction, or prevision, has been demonstrated countless times. But to the inquirer who asks how we explain it, we have to admit very inadequate knowledge. It is a difficult question because there are doubtless several explanations, since the same effect may be produced by a variety of causes. Some people relate the problem to the question of Time and to the fact that what we call Past, Present, and Future have no real existence. That is rather a deep question, and although it may be a true and inclusive explanation of all prevision, we may take a simpler hypothesis. It is the explanation of a spirit communicator who pointed out that the conditions of life were more subtle on the spiritual

side than on this. Sometimes activity on the spiritual side preceded activity on the physical side, and the events which took place on earth were sometimes led up to by certain preparations on the inner side of life. In such cases, events could be predicted with accuracy by those actually aware of the processes at work. We are conscious that this does not cover all the cases. Some examples are beyond all possibility of any intelligible explanation, yet in every case no doubt there is a chain of sequences, and those who have the discernment to trace them may be able to astonish us by their achievements as prophets. We have seen some remarkable predictions of coming events made by shrewd business men, with no pretensions to any psychic gifts. They were aware of causes and tendencies not apparent to the untrained mind, and, taking these things into account, they were able to forecast coming events with startling accuracy. We should say that this explanation of "cause and effect" is, in some form or another, at the basis of all prediction. If you can detect causes at work unseen to the general eye you can usually tell beforehand to what results those causes will tend. But sometimes some unforeseen factor will come in and alter the expected effects, and then the prophecy will "go wrong." We have known predictions fulfilled to the letter, others partially fulfilled, and still others which completely failed. Prophecy is a notoriously precarious thing.

THE FOOD OF THE SPIRIT WORLD.

It is quite natural that those who consider the problem of the conditions of life in the next world should approach it from the standpoint of their experiences in the present life. But it is necessary to take a large view. Thus, regarding a question concerning the food of spirits we reflect that food is that which replaces any expenditure of energy, and may take countless forms, all of which are designed to serve the one purpose. We understand that in the lower grades of spirit existence the inhabitants follow life very much in the same way as they do here, and by apparently much the same crude and material processes repair the exhaustion of force. That is to say, they eat and drink such substances as are proper to the world in which they live. But in the higher grades of spirit life the spirit being is able to absorb the elements and forces of the life itself. There is always a balance maintained between the spirit and the life around him, and the vacuum created by the expenditure of vital energy is immediately filled by an inflow from the surrounding life-forces. It is more or less automatic, just as in this world the body absorbs the air it needs. The same principle is at work in every case. It is only a difference in degree and method.

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ANSWERS TO CORRESPONDENTS.

E. B.—We think it is a question for the individual concerned. Spiritualists who are members of the Church of England, and other Christian bodies, partake of the Sacrament. But to us Spiritualism is not in itself a religion, and we cannot pronounce on the question from the religious standpoint.

M. B.—Thank you. We found the communication of personal interest, but not for publication in LIGHT.

L. J. M.—"Vex not thou the poet's mind with thy shallow wit!"

"DELLA."—Not in the least. We have to cater for many different tastes. "Some like apples, some like onions," as the proverb puts it. Our only concern is that whatever the fare we provide it shall be at least good.

F. WEBB.—Thank you. We will deal with it anon. You have a long memory, but you will see that we have only grown in our early convictions. They have, of course, had to be tried and corrected, but to-day we feel they will endure. You use the term "empirical," but that can only apply to certain phases of the subject.

W. H.—We do not quite know the attitude of Carlyle. We should say that his was the larger and higher Spiritualism. Much of his crabbedness of disposition was the outcome of dyspepsia, so that some of his harsh sayings must be forgiven.

NEW PUBLICATIONS RECEIVED.

"The Occult Review," February.

"Pearson's Magazine," February.

"The Emerald Cup," a Psychic History of "The Holy Grail." By H. Devereux Gordon. The Avalon Press (1/6).

"La Science Secrète." By Henri Durville. Durville, Paris (40fr.).

"Occultism and Modern Science." By Professor T. Konstantin Oesterreich. (Translated from the German.) Methuen & Co., Ltd. (6s. net.)

"Theosophy," February.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Feb. 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Abethell. "Four Little Plays," arranged by Mrs. Leechman, in aid of the church funds; seats, 5/-, 2/6 and 1/3; Tuesday, Feb. 13th, at 7.30 p.m.

Croydon.—Harewood Hall, 96, High-street.—Feb. 11th, 11, Mr. Percy Scholey; 7, Mr. Geo. E. Wright.

Brighton.—Athenaeum Hall.—Feb. 11th, 11.15 and 7, Mr. Abram Punter; 3, Lyceum. Wednesday, 8.15, Mr. Fred Curry.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Feb. 11th, 11 and 6.30, Mrs. Nellie Melloy.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Harvey Metcalfe, address and clairvoyance; 7, Mr. G. R. Symons; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. V. Redfern. Free healing every Friday: children, 5-7; adults from 7. Advance Notice: Saturday, Feb. 17th, Lyceum fairy play, "The Silver Star"; tickets, 1/-; children, 6d.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Feb. 11th, 7, Mr. Harold Carpenter. Thursday, Feb. 15th, 8, Mr. T. Austin, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—Feb. 11th, 11, public circle; 7, Mr. H. Clark. Thursday, Feb. 15th, 8, Mrs. E. J. Render.

Peckham.—Lausanne-road.—Feb. 11th, 7, Mrs. E. Cannock. Thursday, 8.15, Mrs. Mary Crowder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Feb. 11th, 11 service; 7, Mr. T. Austin. A whist drive and dance, Wednesday, Feb. 14th, at 7.30.

Worthing Spiritualist Mission, Ann-street.—Feb. 11th, 6.30, Mrs. Redfern. Feb. 15th, Miss Layton.

Central.—144, High Holborn (Bury-street entrance).—Feb. 9th, 7.30, Mrs. Maunder. 11th, 7, Miss Burton.

Forest Hill, Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Feb. 11th, 6.30, Mr. W. Drinkwater. Wednesday, Feb. 14th, 8, Mrs. C. O. Hadley, phrenological delineations.

Richmond Spiritualist Church, Ormond-road.—Sunday, Feb. 11th, 7.30, Mrs. Mary Crowder. Wednesday, Feb. 14th, address and clairvoyance, Mr. Appleyard and Mrs. Betts.

THE LATE MR. A. P. SINNETT AND THEOSOPIHY.

"The Early Days of Theosophy." By A. P. Sinnett. (The Theosophical Publishing House, 4s. net.)

In this book, by the late Mr. Sinnett, he sets out an account of the personal quarrels which accompanied the formation and early growth of the Theosophical Society, and the overbearing nature and often fraudulent tactics of Madame Blavatsky. Madame Blavatsky appears to have been a medium whose psychic powers were not sufficient to satisfy her desire for notoriety, and consequently she asserted that, during a visit of three years to certain Tibetan Lamas, whom she denominated "The Masters," she obtained occult secrets of great value, of which she was chosen to be the sole expositor. She also claimed the power of occult communication with them by which further information could be obtained. Although convicted of fraud, in that she could have spent at most but eleven months in Tibet, and of the manipulation of asserted occult happenings, and although these facts were verified by some of the leading members of the movement, this remarkable woman retained control of the Society, by more or less questionable methods. Colonel Olcott, the joint founder of the Society, appears to have been a nonentity, who was officially the financial and organising head, but actually only a shadow of Madame Blavatsky, and completely under her thumb. This Society commenced as a Spiritualist movement, but was captured by Madame Blavatsky and Colonel Olcott, who, it is stated, showed anxiety to attract as many members as possible before any dogma of "the Masters" or other extraneous points were introduced. In fact, the original definition of "brotherhood" was soon modified to mean only that of "adepts," and this, with other changes, resulted in the resignation of many of the more intellectual members. Finally, when an investigation by Myers, Gurney, and Sidgwick exposed the fraudulent methods of Madame Blavatsky, the Society nearly disintegrated. But there is no limit to credulity; letters of enquiry were sent to the "Masters" through Blavatsky, and replies were received through the same channel, which naturally justified that lady, and these were accepted as satisfactory, the Society being reconstructed. The book is an honest and sincere history of these events, and if the reader does not accept the conclusions of the writer, he will at least sympathise with his almost pitiful attempt to convince himself.

"LIEUTENANT-COLONEL."

A CORRESPONDENT calls attention to the interesting fact that St. Margaret's, Westminster, contains a memorial window to Caxton, with an inscription by Tennyson, founded on Caxton's motto, "Fiat Lux," as follows:—

Thy prayer was 'Light, more light'—while time shall last;
Thou sawest a glory growing on the night,
But not the shadows which that light would cast,
Till shadows vanish in the Light of Light.

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All Spiritualists must feel deeply indignant that legal prejudice can thus set aside the clear intentions of a testator.

I am sure that all readers of "Light" will welcome the opportunity of giving a tangible demonstration of their feelings by doing what they can to make good the loss which the Alliance has sustained, and to enable something to be done to carry out the frustrated intentions of our friend now in Spirit Life.

Contributions will be most gratefully received by Mr. Dawson Rogers, Hon. Treasurer of the Alliance, or by myself,

GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR WEEK ENDING FEBRUARY 17th.

TUESDAY, Feb. 13th. There will be no Public Clairvoyance nor Lecture by Mr. H. Ernest Hunt on this day.

WEDNESDAY, Feb. 14th, 4 p.m. Discussion Gathering.

THURSDAY, Feb. 15th, 7.30 p.m. Special Meeting. MISS MARGERY BAZETT. "My Guide and his Work."

FRIDAY, Feb. 16th, 3.15 p.m. MRS. M. H. WALLIS. Trance Address. "Faith in—and Facts concerning—Spirit Life."

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS. Mondays, 3 p.m. All Circles up to the end of February are now filled. There are still vacancies for the Circles on March 5th and 19th. **EVENING SITTINGS.** Wednesdays, 7.30 p.m., as required. Applications for any of the above sittings, accompanied by the fee (5s. per sitting), should be made to the Librarian.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

THE sun never sees the world otherwise than full of heat and light. First be the sun, and then see how the world looks.

—CARMEN SYLVA (Queen of Roumania).

"OCCULTISM AND MODERN SCIENCE."

Amongst our new books, we found special interest in a volume, bearing the above title, by Professor T. Konstantin Oesterreich (Methuen, 6s.). It is now in its second edition, the first edition having been exhausted in six months, an evidence of the interest being taken by the more intelligent reader in the subject. That we do not agree with all its conclusions is of little importance. We think of it as an excellent summary of the position as between psychical phenomena and the scientific world. The author deals ably with some of the problems presented ("parapsychological problems" is his term) and he regards the field to be investigated as of "the widest magnitude and importance." He deplors the indifferent and uninterested attitude of scientists. He is singularly impartial in his examination of psychic evidences, although he cannot accept the idea of spirit agency. He thinks it to be nowhere proved. He is evidently a thoughtful, unbiassed and sincere critic of the subject, and we value the work accordingly.

THE QUESTION OF PROOF.

To continue our observations, in regard to the book above mentioned, Professor Oesterreich makes a careful analysis of some of the principal cases—the phenomena associated with Eva C., Mrs. Piper, Mme. D'Esperance, Palladino and others, and is frankly puzzled by some of the results, but his attempts to explain them without reference to spirits show a larger range of understanding than we meet with ordinarily amongst writers on these themes. And his does not strike us as the type of mind which is anxious to dispose of the spirit hypothesis at any cost. "Many," he writes, "may be disillusioned who hoped to see the portals of the higher world—

that of life after death—flung wide before them at last. That hope has not been fulfilled." For many it never will be fulfilled along that line of inquiry. The vitalising element of interior experience is necessary. The purely scientific method as applied to Life (or to Religion, Art or Poetry for that matter) may gather an immense amount of knowledge, but always the essential thing escapes. One masters all the mechanism, but the mechanism is not the most important part. And essential truth is never attained by study or intellectual analysis. A man may convince himself of spirits and a life after death through psychic phenomena and be no whit the better for it.

THE USES OF CRITICISM.

Looking back over the files of LIGHT of thirty or more years ago produces curious impression on the mind. We are conscious of the tremendous changes in the public thought which have taken place in the meanwhile. The light which then burned dimly, having to be watched and tended, has now become a lusty flame. We have almost a sense of antiquity as we pore over some of the letters and articles of the '80's and '90's, but here and there we come across things that might have been written to-day. We still have our opposition. Here is what "M.A. (Oxon)," the then Editor of LIGHT, thought of it in 1887. His words are still appropriate:—

It is natural that a subject which has attracted so much attention from the public of late years should be attacked. . . . It does no harm but good that it should be attacked. It is, unfortunately, unavoidable that private annoyance should be caused by these spiteful attacks. It is not pleasant for any of us to have to go over and over the old ground in controversy with a friend who thinks he has found a serviceable stick to beat us with. Life is too short for such logomachy; and it is as fruitless as it is unpleasant. Nevertheless, we cannot expect to be free from it so long as an obscure and perplexing subject irritates the public mind. Spiritualism has the faculty of inspiring some minds that are prepared and ready for its teachings; and it has the gift of reducing others to a state of unreasoning fury on which argument is wholly wasted and thrown away. . . . We could wish that our friends had a clearer view of the impossibility of forcing unwelcome truth on an unprepared and unwilling mind, and that our enemies would pursue their own course in their own way, and cultivate charity.

THE GREAT HARMONY.

Experience, like a pale musician, holds
A dulcimer of patience in his hand;
Whence harmonies we cannot understand,
Of God's will in His worlds, the strain unfolds
In sad perplexed minors. Deathly colds
Fall on us while we hear and countermand
Our sanguine heart back from the fancy-land,
With nightingales in visionary wolds.
We murmur, "Where is any certain tone
Or measured music in such notes as these?"
But angels leaning from the golden seat
Are not so minded! their fine ear hath won
The issue of completed cadences,
And smiling down the stars they whisper—SWEET.

—ELIZABETH BARRETT BROWNING.

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THE MYSTICISM OF HEALTH.

ADDRESS BY MR. STAVELEY BULFORD.

Some novel teaching was enunciated by Mr. Staveley Bulford in the address on the above subject, which he delivered before a large audience of members and friends of the London Spiritualist Alliance on the evening of the 8th inst. Mr. George E. Wright presided.

MR. BULFORD in the course of his opening remarks said that for centuries man had devoted his energies and skill to delving deeply into the mysteries of Disease. Discovery had followed discovery until to-day the sum-total of knowledge concerning disease was one of the greatest monuments of intellectual accomplishment. It had been thought, and rightly so within its limitations, that such research could establish essentials for health by eliminating the causes of its opposite—disease. But did it? He ventured to think not. The number of volumes on disease was tremendously great, but how many volumes were there on the Science and Mystery of Health? At the present moment he did not know of one book which dealt in a comprehensive manner with the subject he was presenting that evening. Health was harmony of body and mind, a harmony governed by Divine Law and not governed by a profession, or a system of drug-therapy, helpful as both might be. To-day, thoughtful minds were asking why the health of the nation was less than one per cent.; why, with the advance of Science, Medicine and Surgery, so few cases of disease of body or mind were fully restored to health; and why the awful sentence of permanency (*chronic and incurable*) was freely given to sufferers by the most skilled of medical professors. It could not be denied that the medical profession had diligently endeavoured to discover, during these last centuries, the secret of Health. What, then, had they omitted? What was there in the human system or in the manifestation of a human being that the medical profession had failed to understand?

The medical student entered the University with the open impressionable mind of the schoolboy and found in the physics classroom that all his crude notions of the world and its contents must be discarded in favour of a new outlook.

He was told that no man could say for certain that matter and energy had any real objective existence. All this he would learn by observation and experiment, and by reasoning upon them, build up the fabric of Natural Science. But if he overstepped the limits of appearances and probed into questions regarding what underlay the world of sense, he would incur, and deservedly, the risk of being called a "metaphysician."

If there was one general principle that was clearly impressed upon his mind at the end of his short physics course it was this, that he must confine himself to the investigation of and reasoning upon phenomena alone. As in using the microscope, the vision of one eye must be excluded in order to concentrate the attention upon the field subjected to the other eye, so the student of science had to throw out of action his mystical vision in order to be an untrammelled observer of physical phenomena. His vision was definitely and purposely limited in order to be clear within the limits set.

Upon three great subjects only, Anatomy, Physiology, and Pathology, the practice of medicine and surgery was mainly based. Drugs, diet, mechanical appliances and operations formed the main part of the treatment, and although it had been admitted, indeed, practically universally admitted, that the patient's *mental* condition had a great deal to do with his illness and its cure, it was only of recent years that psychological treatment and consideration of mental action had received any important attention.

There was no understanding of principles or basic factors of health in the whole system of training. To my mind (said the speaker), and I think you will agree with me, to hold the position the medical fraternity should hold, they should possess all possible knowledge of health, not only of the physical body, but of that more subtle body of the spirit, the activity of its mind, and the waking conscious mind's influence upon the physiological processes of the outer body. To discover the fundamentals in order to establish clearly the necessary facts of what we might term "the law of health," realising that health is subject to Divine Law, we must fully consider the psychology of mind and the psychology of being.

We must consider what Man is, and, in that study we are confronted with the problems of individualisation. That immediately calls forth the query, "What determines the individual characteristics of a person; why, and what causes, this diversity we call individualisation?" This is not to be found in the anatomy of the physical body. Each individual has the same number of bones, muscles, nerves and

organs. If outside the physical phenomena of the human body there are forces so powerfully operative as to produce this individuality we find in human beings all possessed of similar anatomical bodies, may not these powerful forces be the absolute essentials controlled by Law, governing that state we call health? This leads us to the realisation of the fact that there is a powerful agent within the human body, yet outside the realm of anatomical or physiological research, and that agent is the Mind.

It is well recognised to-day that in all directions bodily health and functions are tremendously influenced by mental process. It may well be asked at this point if certain states of mind do not inevitably correspond with specific states of body. That would bear out a not unnatural correspondence, and there are some who affirm, and even plan out schemes of correspondences in which special mental attitudes would be made responsible for special and foreseeable disturbances. But my study, research and experience have led me to take into consideration the essential fact of individuality. Many mistakes must occur if mental action is only to be sifted into a system of general and not individual categories. True, there is a general result in certain types of experiences; for instance, a furiously bad temper will bring on palpitations of the heart, and envy, borne secretly and for long, will lead to neuralgic headaches. But that does not by any means enable us to assume a complete knowledge of this matter in regard to all the manifold disturbances of health to which mankind is liable.

MENTAL CAUSE AND PHYSICAL EFFECT.

Proceeding, Mr. Bulford referred to the several kinds of thought bound up with certain well-recognised emotional states that were at the root of a vast amount of habitual ill-health. He alluded particularly to the mental states we know as anger, fear and worry. It was not difficult to trace their effect on the health. Two mental attitudes that inevitably exercised a malign influence on health were fear and worry.

It was a well-known fact that mental disorder, commonly called insanity, so affected the physical body that the bones became brittle, and special precautions had to be taken to prevent fractures of them occurring when restraint is necessary. In all cases where mental processes were to a greater or lesser degree responsible for organic disease, we could trace a similar sequence of events, namely:—

1. Mind disturbance through worry, fear, anxiety, emotion, and so forth, leading to
2. Disorder of nervous centres reflected in lowered local nutrition, which leads to
3. Organic disease.

Mr. Bulford next passed to the question of individualisation and the subtler causes which outworked in the production of human personality, illustrating his remarks by diagrams.

NO. 1.—THE PHYSICAL BODY.

Dealing with the physical body he said it was the most perfect machine in the world. It was a self-building, self-stoking, self-regulating and self-repairing machine with a marvellous arrangement of organs, bones, muscles, arteries, nerves and veins, and as a physical instrument or vehicle was capable of functioning on the material plane when inhabited by the spirit. It was composed of the elements of the earth, and remained a body only as long as the spirit dwelt within it. Death meant destruction of the physical body but not the destruction of its life. What animated the physical body? The answer was the spirit, a portion of the Great Divine Spirit which was the Life of the Universe.

NO. 2.—THE ETHERIC BODY.

The etheric body, Mr. Bulford explained, was a facsimile of the physical body in size and appearance but more refined in all respects. It was a body as real and as physical in its own realm of consciousness as the material body was to our five senses. Surrounding this body was the astral or psychic atmosphere—the aura.

Mystics of all ages, as well as people possessing the gift of second sight or clairvoyance, had seen the etheric body and its aura; not only these but thousands of people had had on one or more occasions in their lives the lifting of the veil permitting vision to their inner sight. They had seen this etheric double and thought it to be the physical body. Others had been awakened from their sleep and had seen standing at the bedside the shining form of one they loved.

Many experiments had been made in which the physical body had reclined upon a couch, and the etheric double withdrawn, and travelling a considerable distance by desire or will, had appeared to a friend.

A good illustration of this was found in Flammarion's book, "Death and Its Mystery, Before Death," p. 124. A lady living in Scotland had her mother and sister living in Germany. She had not visited them for two years, and had never been to them in the early Spring. She suddenly decided to go to Germany in April and left by steamship without writing. She did not send a telegram for fear of frightening her mother. She said that the thought came to her to wish with all her strength to appear to one of her sisters in such a way as to apprise them of her arrival. "I thought of her with all the intensity possible; I believe I did not concentrate my thought for more than ten minutes. The time was towards six o'clock on Saturday evening." In Germany the sister at that time distinctly saw her enter through a door into the room where she was, open the door of another room where her mother was, and shut the door behind her. The sister dashed after what she believed to be her sister, and was absolutely stupefied when she did not see her with her mother. The mother did not see the apparition. This lady knew nothing of mysticism and her sister had never before seen anything supernatural, so-called.

The evidence of the existence of this remarkable etheric body was the key to many mysteries:—

1. Survival of human personality and future existence after the death of the material body.
2. Psychic phenomena.
3. Dreams.
4. Apparitions of the living.
5. Distress of body through mental disturbance.

The Etheric Body was the true vehicle of the Spirit. It was radio-active and constantly changing in degree of refinement according to our spiritual development and evolution. This body was connected to the nervous system of the physical body and was a factor of vital importance to health—a fact so far unknown as a principle to the medical profession. True, it could not be found when dissecting the lifeless body nor perceived in the patient upon the operating table. This subtle body, created by our mental activity transmuting the primary etheric rays, was always affected before the physical body became deranged, with few exceptions.

No. 3.—PERSONAL ATMOSPHERE.

The Personal Atmosphere denoted the condition of the mind, the temperament and characteristics of the individual.

The atmosphere was self-created from the influences of the solar forces conceived in the individualisation of Man. It could be changed if entirely or partly undesirable and a new condition created.

We had our physical bodies given to us and also our temperaments, but our characters were built by ourselves in response to a law; we might be ignorant of that law, but we were still responsible.

No. 4.—THE PSYCHIC OR ASTRAL ATMOSPHERE.

This atmosphere was the aura, the radio-active etheric force surrounding the etheric body in an ovoid form. It was built up entirely by the result of mental action in the transmutation of the primary solar forces. When certain people were gathered together for the purpose of healing the sick in body or in mind, the results were thus described by the lecturer:—

"First, you gradually quiet the waking conscious mind from discord of worldly affairs, a desire stimulates the spiritual consciousness and helps in harmony with the Divine Mind to relieve the suffering of the invalid. Immediately, the etheric forces flowing with the mind become more brilliant and flow out direct to the invalid who may be miles away. Rays of light can be seen clairvoyantly emanating from you and instantaneously the same rays could be seen surrounding the invalid, they are absorbed into the aura and then into the discordant part of the etheric body when their influence upon the physical nervous system would bring relief. When your concentration is finished a ball of light could be seen entering your aura, corresponding in size and colour to the effort you had made, spiritually measured."

No. 5.—WAKING OR NORMAL CONSCIOUS MIND.

This (said the speaker) is the result of all that appertains to the five senses, that portion of the mind which is related to the physical plane of consciousness. It is limited to the physical realm and is connected with the brain which acts as a transmitter and receiver.

This mind may receive impressions from minds belonging to other planes or states of consciousness than that of the physical, but all such impressions were translated into the physical plane consciousness before the waking conscious mind could understand them. Thus there is always a great difficulty in realising by means of the waking mind truths relating to such conditions as the etheric or spiritual. This mind remains part of the one mind after the death of the physical body.

No. 6.—THE INSTINCTIVE MIND.

The Instinctive Mind is the manifestation of the Divine Mind. It contains a consciousness and mental ability far

exceeding anything we know as Intellectualism or the attainment of such by the Waking Conscious Mind on the physical plane.

This Instinctive Mind is the Creator's machine for working and repairing the physical and etheric bodies. All involuntary actions, the action of the heart, the lungs—of every organ and function in the human system—are carried out by it. Your normal mind does not and cannot work these organs of the body.

Habits are formed by a process which transfers the work, or most of it, from the Waking Conscious Mind to the Instinctive Mind. The work of our Instinctive Mind is gigantic compared with the work of the normal mind in the busiest of men.

This Instinctive Mind embraces all the phenomena which come under such titles as the unconscious activity, sub-consciousness, subliminal, etc. It is the second third of the mind. Just as there is a triunity in the unity of the Human System, of Body, Soul and Spirit, so is there a triunity in the unity of the Human Mind—Normal Consciousness, Instinctive Mind and Spiritual Mind.

No. 7.—SPIRITUAL MIND.

The Spiritual Mind is a consciousness we create by our attainment of spirituality—the spiritual quality of our thoughts and actions.

This mind is related to the Spirit Consciousness and realm of Reality as in contradiction to the physical consciousness and the realm of Matter, the illusive, the unreal, in that it has no eternal existence.

The success of physical life, according to what I have discovered to be the Divine Scheme, will be measured, not by your banking account nor by your attainment of intellectualism, but by the growth and attainment of the Spiritual mind.

Proceeding, Mr. Bulford said: To summarise these seven principles we may consider that:—

Physical life is the animation of the physical body (No. 1); by the spirit manifesting in the etheric body (No. 2); creating by the experiences of everyday life the personal atmosphere, which, in turn, creates the astral or psychic atmosphere, or the aura (No. 4).

These bodies and their radio-activity are created by the action of the Normal or Waking Conscious Mind (No. 5), and controlled by the Instinctive Mind (No. 6), and in high degrees of evolution guided by the Spiritual mind (No. 7).

It is therefore a fact of great importance that physical health is harmony of the etheric body as well as and at the same time as its physical counterpart—the body.

In concluding his address, Mr. Bulford said: The Mysticism of Health and Healing surrounds the seven-fold secret of Man's Completeness. The etheric body is one's own creation, the result of daily mental action, transmuting the primary etheric forces. This body is the one which is holding the spirit, and during earth life is animating the body. Wrong mental activity will slowly, or speedily, according to the degree of error, disturb the health of the body and ultimately bring disease.

The Instinctive Mind (the first or primary mind) is always endeavouring to maintain health and preserve life. Its work is automatic. (Breathing, heart, lungs, habits, etc.) This instinctive mind would keep us healthy, but its activity is interfered with by one second mind, the Intellectual, the development of which produced individual evolution. The many errors of intellectual effort, the hypnotic influence of well-advertised ideas (errors) influence adversely the functions of the instinctive mind.

There is a triunity of minds, the Instinctive, the Intellectual, and the Spiritual. The third, or Spiritual mind, is one attained by few, and is difficult to comprehend. When the Intellectual mind has evolved to a certain state or quality of perception, the Spiritual mind can co-operate, command and create. This mind has knowledge nearest truth, and functions in a manner above the realm of intellectual reasoning or labour of logic. Develop the Spiritual mind and become spiritually powerful. Develop the intellectual mind and become free from pettiness and circumscribed ideas. Give the Instinctive Mind free play with the highest radio-active forces your mind can create. With this triunity of mental activity banish Fear, live in Love and Harmony, emanating rays of helpfulness, and you will experience one of the much-desired joys of life—radiant health of mind and body.

The vote of thanks with which the meeting concluded was carried with hearty applause.

A NOTE ON THE HOPE CASE.—W.H. writes suggesting that if the "Magic Circle" had confirmed Mr. Hope's results in psychic photography, "he would probably have been suspected of having made terms with them, even if he had not been discovered to be a brother artist, and consequently one to be supported." Our correspondent adds that the moral evidently is: "Don't waste your money in learning conjuring, but go at it like the proverbial bull at the gate, and you will be able to deceive the world without the expense of any paraphernalia."

THE HOPE-PRICE CASE

AT THE ANNUAL GENERAL MEETING OF THE SOCIETY FOR PSYCHICAL RESEARCH.

SUPPLEMENTARY REPORT.

Supplementing the report of the Annual Meeting of the Society for Psychical Research, held on 31st. ult., which appeared in our issue of the 10th. inst., we are now able to give the speech of Sir Oliver Lodge and the letter addressed to the Chairman of the meeting by Sir William Barrett. We also print a letter from Sir Arthur Conan Doyle commenting on the proceedings.

SPEECH OF SIR OLIVER LODGE.

Sir Oliver Lodge said:—

It is lamentable that I should be in opposition to my friend Sir Arthur. But after all it is not unnatural that pioneers in a new branch of Science should sometimes differ on matters of policy.

The question before us is not the reality or otherwise of Psychic Photography. If, to my regret, I had perforce to vote as to the existence of the power to photograph what are called "extras," I should vote in the affirmative, because I am acquainted with certain incipient forms of materialisation, or moulded ectoplasm, which seem to be objective, and which therefore would seem likely to be photographable.

The point, however, is not that; but whether on a certain specific occasion there was substitution of plates. That such substitution occurred is, I think, undeniable; and I believe that all the critics now take that view, though they differ as to the manner and responsibility of the substitution. The criticism levelled against the officials of the Society is that they published Mr. Price's paper in the Journal. But what else could they do? The S.P.R., from the beginning, has taken the line of careful and exhaustive criticism. It has been more willing to reject weak or doubtful phenomena than to accept them, believing that a false fact is damaging to progress; and feeling that if any phenomenon is true it must be substantiated by facts which bear the closest scrutiny.

The S.P.R. has also taken the line of vigorously and clearly publishing any occurrence or incident which threw doubt upon a given phenomenon, whether they had reason to believe in that phenomenon, or not. Indeed, the more strongly they were inclined to believe in it, the more critical they became of every incident adduced in support of it; feeling that when a structure was strong or showed signs of becoming strong, every feeble support was a weakness which was better avoided; so that if they erred, they preferred to err on the negative rather than on the positive side.

The policy of the L.S.A., on the other hand, as I understand it, is rather different. When they become convinced of a probability they welcome every support that can be given to it, whether weak or otherwise, thinking thereby that they will in the long run benefit the subject, and be made the recipient of many good instances which otherwise might have been suppressed or withheld.

There is, I think, room for both policies: and it would be a mistake for one body to criticise the attitude of the other. Nevertheless, historically, eminent men like Alfred Russel Wallace, and Stainton Moses, and others, were in the past critical of the Society's slowness and extreme caution, feeling that the facts justified a more open-minded attitude. And on the whole I suppose the L.S.A. would scrutinise more carefully testimony in the negative—that is, the hostile—direction than they would testimony in favour of supernormal phenomena. But the S.P.R. has always felt that every testimony against the occurrence of such phenomena should be published forthwith freely and without delay. Hence, when Mr. Price brought evidence of substitution of plates, that incident was published. So far then, I think that the Society as a whole, if true to its traditions, would wish to justify and support those officials.

But it is claimed that their action was unjust to Hope. Now it seems to me that the charitable view, and the one which I am inclined to support, is that Hope has the power of producing psychic extras at times—and, perhaps, often—but that the power is not at all times equally available; and that in order to satisfy sitters and give them some result, even when the power is weak, he utilises sometimes a plate on which he has already got an extra: or, alternatively, prefers to employ for a friendly sitter one of his

own unexposed plates, which has been—whatever the phrase is—saturated with his magnetism, shall we say, rather than risk some attempt on a new and unknown and merely inorganic specimen of glass and chemicals—that is to say, on a plate brought by the sitter. It may be that he does it under the advice of his "controls." It will be said that it is foolish; and so it is. But I do not gather that his "controls" have always been wise. I think he has occasionally done foolish actions, and has attributed them to the advice of his controls. I do not expect everybody to agree, but that is my view.

What, then, is the opposition view? So far as I understand it, it seems to make an accusation of a much more serious and even criminal character—that a trap has been laid, and a fraudulent plate planted upon an innocent man, in order that he may be thereafter accused of the fake. This would be a diabolical thing to do, and I cannot believe it for a moment. The evidence for it, if there is any evidence, has to do with wrappers and other accessories, which, to the officials of the S.P.R., would appear of no consequence at all, until such an accusation was made. The test related to what happened at the sitting with Hope; and since the plate on which the "extra" was obtained on that occasion was not one of the plates which Mr. Price had taken there, according to his clear testimony, the account of his experience, in accordance with the principles of the S.P.R., had inevitably to be published. Responsibility for the testimony rests not with the officials but with those who gave it.

I feel, therefore, that the officials of the S.P.R., having had brought to their notice clear testimony by Messrs. Price and Seymour, would have been failing in their duty if they had suppressed it.

LETTER FROM SIR WILLIAM BARRETT.

31, Devonshire Place, W.1.
January 30th, 1923.

DEAR MR. CHAIRMAN,—

I regret that I am unable to attend the Annual Meeting, owing to my doctor's orders that I must avoid any discussion or excitement; moreover, my increasing deafness would prevent my hearing what is said. As my absence might be misconstrued, perhaps you will allow me to say a few words on Sir Arthur Conan Doyle's resolution.

Whilst I have had nothing to do with the investigation in dispute, let me say that no one who knows our Research Officer, Mr. Dingwall, can doubt for a moment that his zeal and ability are coupled with a perfectly straightforward and open mind. At the same time, the way in which the Hope inquiry has been conducted is, I think, a matter for regret. Our Research Officer should have had the investigation entirely in his own hands or withdrawn from it altogether. As it is, not only Mr. Price, but two other persons, Mr. Seymour and Mr. Moger—neither of whom are connected with the S.P.R.—were more or less mixed up in the enquiry. I have not the least doubt they are all perfectly honourable gentlemen, but under these circumstances, in view of the unsatisfactory results obtained, it is far better, in my opinion, not to waste time over further discussion and recrimination, but to go back to Mr. Pugh's generous offer contained in the July S.P.R. Journal, and begin the investigation *de novo*. Might I beg my friend Sir Arthur Conan Doyle to read the four liberal conditions stipulated by Mr. Pugh, accepted by the S.P.R.—and, I believe also, by Mr. Hope, on condition that he was told about the anonymous packet, which was done, I understand.

We all know how much the mental attitude of the investigator affects the medium, and may inhibit all supernormal phenomena. Hence it is undesirable that anyone who has already committed himself adversely to Hope should take part in this further enquiry. The Council of the S.P.R. have now taken a welcome step, which I have long advocated, and appointed a small research committee under whose direction future research will be carried out. Might I suggest that this Research Committee forthwith proceed with a new investigation under Mr. Pugh's terms as accepted by Mr. Hope.

In conclusion, I would earnestly beg our members to read the admirable presidential address delivered by Prof. W. McDougall, F.R.S., to the American S.P.R. and published in the current number of the American S.P.R. Journal. The eminent position held by Dr. McDougall gives great weight to his views. He states that he regards psychical research and eugenics as the two most vital issues that now confront our civilization, and which, if they succeed, may in the end prevent the utter collapse that now threatens humanity. But he points out that the obstacles to psychical research are not only to be found in the ranks of materialists and agnostics, but also in the ranks of Spiritualists, who, convinced of the truth of supernormal phenomena, are impatient of the necessarily slow and scientific methods of psychical research. Dr. McDougall takes Sir A. Conan Doyle as the best type of this class. He pays a high tribute to Sir Arthur's earnestness and public spirit—and he might have added his courage and self-sacrificing zeal—but Dr. McDougall thinks that the impatient hostility of such Spiritualists is one of the greatest difficulties in the path of psychical research. By mere propaganda of lectures and papers Spiritualists in the future, as past experience has shown, will never gain general acceptance for their views, nor win the tremendously powerful support of organised science. May I be allowed to say to my excellent Spiritualistic friends how heartily I agree with Dr. McDougall, looking back as I can upon my personal experience during the last half century. Dr. McDougall concludes his address by the following appeal to all thoughtful Spiritualists:—

"Do not desert psychical research; stand by us, give us at least your moral support. Do not be impatient with our slow methods. Do not be offended by what seems to you our excess of caution, our obstinate scepticism, for our road is the only sure road."

Believe me,

Yours sincerely,
W. F. BARRETT.

THE SOCIETY FOR PSYCHICAL RESEARCH AND MR. HOPE.

To the Editor of LIGHT.

SIR,—While the matter is fresh in my memory, I should be glad to put on record a few impressions of the Hope case as affected by the S.P.R. meeting. I explained at that meeting that I was ready to assist in any attempt at an honourable readjustment by the Society, but no answer seemed to be forthcoming. We can only hope that wiser counsels will prevail. I was careful not to utter anything which could be construed into a threat in my remarks; but obviously the matter cannot be left as if it had never occurred. If Hope's wrongs cannot be righted we can at least take such steps that our mediums shall be screened in the future from unjust treatment, and yet the work of experimental psychic research go on. It would be premature to discuss how this could be brought about.

It is strange how difficult it is to make our opponents see what are really very obvious points. Perhaps there was some want of clearness on my part. For example, the Chairman, Sir Lawrence Jones, who conducted the proceedings with great urbanity had clearly no grasp of the salient points of the case, for in his concluding remarks he observed, as if it were a matter of common agreement, that, of course, it might equally have been someone at the College who had returned to the S.P.R. the anonymous plate. I do wish that he would understand:—

1. That no one at the College end could possibly have known that the S.P.R. had anything to do with the experiment. Mr. Price came on the introduction of the London Spiritualist Alliance. He is, of course, a member of the S.P.R., but so are many of us. There was no reason in the world why the College should connect the S.P.R. with the experiment, or even know that it was an experiment, not an ordinary sitting.

2. That no one at the College could know that it was a marked plate. Only those who marked it could know that, since it had been undeveloped, and therefore only they could have sent it back, wrapped in College papers, in a clumsy attempt to implicate the College. What other motive could one give for such an act?

These two crucial points were quite ignored in the Chairman's concluding remarks, which I could hardly interrupt, as the meeting had already been a lengthy one. But it was disappointing, for a Chairman is like a judge, whose summing up should be careful and accurate.

I thought that Mr. Salter made the best of a bad case; the "best" being to evade it entirely. The only point upon which I stand corrected is that the plates were inside a cupboard, and not in a drawer as I stated. On the last day they were in a drawer. That is now admitted. As to the drawer being locked, or the door being locked, that is a matter of no importance so long as the keys were in the hands of officials of the Society, for we can have no assurance how far their trust may have been abused by others, or what the inner truth might be. If the Society will reverse the case, and imagine such a defence put up by a Spiritualist body whose proceedings or results were

suspect, they will understand how quickly it could be swept away.

But the Society has often had entirely different standards of evidence for its own use and for the use of other people. Consider the marks which Mr. Price made upon the carrier, and which he thinks established the change. I say frankly that if Mr. Price could make that point good, he would have gone far to prove his case. Without that point there is really no case at all, for he made it clear both in his original report, and in his answers (taken down by a stenographer) to the questions of Mr. Engholm, that he did not see a change of carriers, nor would he have expressed surprise (as the Rev. Drayton Thomas pointed out) at any subsequent stage, had he actually seen the change. Thus everything depends upon the pin-pricks. I had expected to find them small, but they were smaller and less visible than I could have foreseen, though they were made in calm deliberation and with the full force of Mr. Price's thumb. I had some little difficulty in seeing them, and I can never believe that, when done furtively and in the presence of one whose suspicions must be allayed, it could be done so clearly that one could, with a quick glance, verify them, and with subsequent quick glances be sure that they were not there. I believe in Mr. Price's honesty, but his publishing of the sixpenny pamphlet showed a certain malignancy of feeling which is not compatible with calm judgment or unprejudiced observation. Bad as this evidence is, it is absolutely all that the Society now has to rely upon, and it is incredible to me that the honourable men who form the Council will allow it to be claimed that their continued imprimatur should be upon the production which has wrought such irreparable mischief in so wanton a way.

I had some sympathy with the Hon. Everard Feilding's complaint that the wrapper belonging to the S.P.R. should have been returned, and it was the only point, I think, upon which there was some difference of opinion in our Committee. If it were to be done over again I should be in favour of photographing and then returning it. But when Mr. Feilding went on to say that no good could have come from a joint examination of the affair in its earlier stages he ignores the fact that this would have got over all the contention about the marks on the wrapper, since both parties would have seen them simultaneously. Such an examination was essential if truth was to be attained.

Yours faithfully,

ARTHUR CONAN DOYLE.

February 6th, 1923.

"TIME, SPACE, MATTER AND THE SELF."

A REPLY TO "LIEUTENANT-COLONEL."

To the Editor of LIGHT.

SIR,—I should like to thank "Lieutenant-Colonel" for his thoughtful and kindly criticism of my little article. I am always more than willing to modify my point of view in favour of what I regard as a better one, but I think he will agree that against my positive statements he has put negative ones, from which we are told that "no conclusion can be drawn."

The remarks on the ether were not drawn from my inner consciousness but from archaic teaching which I reverently accept as true. According to this teaching the ether is in four states which are as distinct from each other as are the familiar states of ordinary gross matter, radiant matter being one aspect only, but the idea I was anxious to stress was that it is a "Middle Kingdom" acted on from two sides (so to speak), viz., from any point in three-space (called the ultimate atom) and from its other aspect away from three-space.

To see things in their entirety from a four-dimensional point of view is by means of the eye of mind without the help of the material organ, and opacity and transparency have another meaning; also the question of exterior or interior does not arise—the fourth dimension is in a direction "away from" our three-space altogether.

I have heard that "Reincarnation" is accepted by the majority of mankind, but were it not so, it would still be accepted by many, if only as a most reasonable hypothesis. Lastly, I cannot accept my critic's definition of spirit. Surely the spirit of a thing is its own essential nature and not an indefinable something apart therefrom. We are taught that when all matter is again indrawn at the end of the "Great Day," that Spirit—the self of matter—is indrawn until the breaking of another Dawn.

Yours, etc.,

A. W. GARLICK.

Dean Cottage, East Barnet.
February 6th, 1923.

EACH of us creates his own purgatorial conditions. If I had my time over again how differently I should live my life! I was not one of those who lived only for the purpose of satisfying ambition. Money was a secondary consideration. Yes, I erred at the other extreme, for I neither lived enough among my fellow-men nor interested myself sufficiently in their affairs.—"Private Dowding."

A PROMISING FIELD OF PSYCHICAL RESEARCH.

AN INTERVIEW WITH SIR WILLIAM BARRETT.

In a recent conversation which I had with Sir William Barrett on psychical investigation, he outlined what he regards as the best method of obtaining definite results of a kind which would most appeal to the purely scientific mind.

"I am more and more convinced," he said, "that in order to win over to psychical research scientific sceptics, so many of whom are bound by the materialistic views of the Continent, we must confine ourselves to one or more definite lines of investigation, and invite the co-operation of savants in one or other particular enquiry. Unfortunately most of the phenomena which confront us in psychical research are so wayward and elusive that definite results can only be obtained after long and patient investigation; and those who deny the possibility of any transcendental phenomena will never be induced to sacrifice much time and labour in what they consider to be a hopeless quest. The admission of telepathy by official science has not yet taken place. Whenever this occurs it will, of course, cut the ground from under the feet of materialism, although no doubt at first an attempt will be made to explain it away by some mechanical system of vibration, or as the 'well known' result of nervous induction. But the difficulty of gaining conclusive experimental proof of thought-transference is so great that it will be many years before it will be accepted by official science as a supernormal faculty.

"There is, however, one aspect of psychical research which seems to open much greater possibilities of successful investigation than any other. This is the phenomenon known as 'dowsing.' To this subject I have given more than twenty years' critical and careful enquiry. The success of a good dowser cannot be explained away by any physical cause, such as electricity or radio-activity; this, I think, has been conclusively proved by my investigations. The only explanation, in my opinion, that holds good to account for the success of the dowser in the detection of hidden objects of various kinds, is that he unconsciously possesses a supernormal faculty, which may be called a transcendental perceptive power, i.e., *clairvoyance*," and that this faculty causes an involuntary muscular spasm when the object of his search is thus revealed to be in the dowser's vicinity

"The dowsing-rod is in fact simply an autoscope which reveals the subconscious supersensuous perception of the dowser. In this way, as has been noticed for the last three hundred years, the object of the dowser's quest may extend from underground springs of water, or oil and mineral ores, to buried treasure, or hidden coins, or a dozen other objects of search, all beyond detection by the recognised senses. The only pre-requisite is that the dowser should have the *intention* beforehand of finding the particular object. Accordingly, a good dowser when he comes

near the hidden object of his quest subconsciously detects it clairvoyantly. This clairvoyant impression rarely rises into ordinary consciousness (although some good dowsers have stated that they actually *perceive* the object for which they are looking) but the impression is sufficiently strong to affect the dowser's nervous organisation, apparently in the neighbourhood of the solar plexus. It is in fact an emotional disturbance which reveals itself in various ways; in some dowsers it produces a *malaise*, in others, and more commonly, it creates a sudden muscular contraction.

"The exercise of the dowsing faculty is largely dependent on a passivity or relaxation of the mind; a condition



SIR WILLIAM BARRETT, F.R.S.

* The word *clairvoyance* is unfortunately used in two distinct senses, one is the perception of spiritual objects or beings, and the other the perception of material objects or beings at a distance. For the latter, Mr. F. W. H. Myers proposed the term *Telaesthesia*, and defined it as "the direct perception of objects or conditions independently of the recognised channels of sense, so that no known mind external to the percipient" is concerned. Dowsing is a case of *Telaesthesia*.—W. F. B.

indeed which applies to the production of psychic phenomena in general—telepathy, for example. Instead of strong mental effort, either by the agent or percipient, in experimental telepathy it is better to avoid any mental concentration, and cultivate a state of quiescence, even of indifference. My belief is that our conscious personality must, as it were, drop the reins on the horse's neck, and

(Continued at foot of next column.)

THE PSYCHIC LIBRARY.

A BOOK CHAT.

BY MRS. F. E. LEANING.

As soon as anyone becomes interested in psychic matters, he will begin to find out what a magnetic attraction the subject has. It is true that sometimes for years people will remain indifferent or even contemptuous, but sooner or later some aspect of it will mark them for its own. And it is noticeable that though very often a friend's interest opens the door, and leads to enquiry, discussion, attendance at lectures, and so on, yet in nearly every case the reading of a book plays some part. Mrs. Speer, it will be remembered, lent Mr. Stainton Moses Dale Owen's "Debatable Land," then just published (1871). Professor Janet was led to an interest in experimental clairvoyance by reading Miss Goodrich-Freer's fine study of her crystal visions. Miss Etta de Camp was influenced by the "Letters from Julia" to develop her own automatic writing. Many a similar case could be gathered out of the biographical literature of our subject.

As soon as the early interest is aroused in some way, people want to begin reading, and not infrequently the next step is to acquire one or two books of particular interest. There is often a discovery made that some book, long unnoticed on the shelves, and perhaps handed down from an older generation, is of the very kind the enquirer wants. In many a household Abercrombie's "Intellectual Powers," with its chapter on "Spectral Illusions," or Sir David Brewster's "Letters on Natural Magic," or Scott's "Letters on Demonology and Witchcraft," all of them small faded volumes of the kind that are relegated to the uppermost shelves, will be examined with curiosity. There is a period during which the reader tries to obtain from ordinary libraries more modern books, and often supposes there are very few. In the free library he finds a scanty and very confusing selection, but may be fortunate enough to come across some standard work which by mention of other authorities puts him on a further track. He then discovers probably that many of these writers, and usually the most authoritative and desirable, are out of print. He searches the second-hand bookshops and occasionally comes across a book that he wants, and more often others which look as if they were of his kind, and which he buys on the chance. By and by, as his reading widens, he finds that there are many more authors than he had any idea of; a single page of his notebook is no longer enough to hold the list, and it is then that the search for a

LIBRARY ENTIRELY OF PSYCHIC BOOKS

begins. When this library is found, he feeds indeed, but no genuine book-lover is ever content to live by borrowed books alone. All over England, and indeed all over the world, little libraries are being built up which are the joy of their owners. The half-dozen books grow to a shelf-full, the shelf to a little book-case, the little book-case to a larger one. At certain times the buyer, coming home happily with a find, is aware that a housing problem is developing among his books. They begin to grow up in piles, and to get uncomfortably wedged, and finally something happens like the growth of the beech trees in Denmark, which drove all the other trees out. The psychic books, in their mass, drive the general literature to the back of the shelves, and call for more and yet more shelf-

(Continued from previous page.)

let the horse, our subliminal self, find its own way without our conscious assistance or interference."

Sir William Barrett went on to express the view that dowsing was a psychic faculty which a great many people possessed, and which could be more easily investigated than any other form of supernormal power. "Moreover, such an investigation has obviously a useful end in view which appeals to most people, and it is free from any of the objections which so many entertain towards other psychical phenomena, especially Spiritualism." Hence Sir William considered it would interest a wide circle of intelligent enquirers, and he thought substantial results would be obtained in this direction.

"That being so," continued Sir William, "my conviction is that the scientific man would be compelled ultimately to admit that the explanation of dowsing was not to be found in any physical cause. There would then follow the recognition that some hitherto unrecognised form of sense perception, a supernormal or transcendental power, existed, and this would have to be provisionally accepted as the explanation. Once this point was gained, scientists would be bound to admit that there are other phenomena which elude the channels of sense perception and the way would

room. The lending library is not abandoned, for by now our collector knows that he cannot afford every new book that he sees favourably noticed, and that it is desirable to see and read first, and buy afterwards. With experience, inevitably he will become more critical and more inclined to specialise, buying a particular kind of book and leaving others on one side. Yet in a typical library the signs of different phases will give most interesting evidence of themselves. If the books were arranged in the order of their acquisition, they would form a complete reflection of the line of mental growth, and the trend of the owner's mind and tastes. If the collecting instinct is strong, and there are the means of gratifying it, we shall find eventually that either science, strict Psychical Research, or else Religion—true Mysticism—will predominate. Between these two types comes perhaps the Spiritualist, with the lower aspect of the phenomenal, and the higher of revelations from the unseen. These seem to be the cardinal points, but of course the classification allows of endless degrees of modification.

But our bookworm has not done his whole duty when he has borrowed, bought, read, and arranged his books. Every collection of, say thirty books and upwards, ought to be catalogued. That is, the books should be arranged in an alphabetical list under the authors' names (not under titles), the titles, editions, and dates being given. The reason is that this enables the reader to know just what he is doing when he comes across the book elsewhere. Very often a second edition will have added matter. In "An Adventure," for instance, some reproductions of the old maps of the Petit Trianon and the scene of the incident, are to be found in the second but not in the first edition. "Raymond" has an additional chapter, and Miss Dallas's valuable little "Objections to Spiritualism Answered" has some very interesting data and remarks added to the second edition. On the other hand, with old books, the first editions, as everyone knows, are those most sought after. But this is to some extent a fictitious value produced by the fluctuations in demand, and no class of book has oscillated more violently in market values within the last twelve years or so than the psychic.

The beginner in the subject often wishes for advice as to what to read, for he is bewildered by the mass spread before him which he has little means of making a right choice among. The best thing to do is obviously to obtain the advice, if possible, of someone who has already been reading for some years. If this is impossible, as it may well be in out-of-the-way places, the next best is to take some simple book, such as Sir William Barrett's "Psychical Research" in the Home University Library, or Mr. J. Arthur Hill's "Spiritualism," and use it as a groundwork from which to select authors. If he knows exactly just the kind of book he wants, a library catalogue, such as that (forthcoming) of the Stead Bureau, which is partially classified, will be a great help. The Library of the London Spiritualist Alliance is widely representative; that of the Society for Psychical Research is more strictly scientific, and contains many foreign standard works in the original. Libraries are growing up everywhere locally, and no doubt serve as centres of inspiration and growth to those who use them.

The psychic or Spiritualistic book, whatever it be, makes just the public, both in quality and number, which it deserves, and while it educates, it also serves as a fairly accurate gauge of the reader's immediate standard. We do not, as a rule, admire or understand the best all at once; we grow up to it. And it is well that there should be steps all the way, although everyone does not begin on the bottom step, with the sensational ghost-story, or go all the way up, so as to outgrow the sensational entirely. The only really fatal sign about anyone's taste is when it trends downward, or remains persistently on a low level. The mind in this condition needs the tonic of good outside literature, and should keep a fast from the other until its tone is restored.

be open for a general recognition of the fundamental principles underlying psychical research. What we have to do is to drive the scientists over the line, and compel them to recognise that there is a vast unexplored field of paramount importance in psychical research, and I think the best method to gain this end is the one I have indicated."

When I looked over some of the books (ancient and modern) on dowsing, and the great pile of material which Sir William has accumulated in the way of reports, notes of his own personal investigation, and those of others, I was strongly impressed with the importance of his views. It may be disconcerting to some persons to find that the purely scientific man is more concerned with researches into the evidence for the soul than with the soul itself (which science usually does not recognise at all). But Sir William Barrett, like some of the more philosophical students amongst us, sees that in this subject we must take comprehensive views, and mingle a good deal of practical application with the mysticism and poetry of our subject, which has many sides, and needs to be examined in detail as well as in the bulk. Sir William has indicated what he regards as a profitable field of inquiry, and it is for those investigators who have the opportunity to examine it and see what it will yield.

D. G.

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PSYCHIC FACULTY AND PSYCHIC "FIDDLESTICKS."

For our conclusions regarding human life we prefer to rely upon our observations of life at first hand, rather than on the study of books, although this also is necessary, since literature is itself a part of life. This attitude we have adopted especially in the investigation of psychic faculty, observing how many of the books which deal with it are both inadequate and misleading. They are too often produced by persons of little practical experience, accompanied, sometimes, by a great deal of mere book-knowledge and theory which hereafter will have to be painfully revised.

In the attempt to solve the mighty problem whether there is really a life after death, the psychic faculty offers for most people the easiest and the most direct method. That it is not the only method we have said time and again in these pages. But that is a consideration we need not dwell upon at the moment.

Let us, at this time, set out briefly and with becoming modesty a theory at which we arrived recently. It may not be a correct one. On that point we await the counsel of those with greater knowledge and experience.

Simply put, the theory is this: The psychic faculty, in the case of mediums, is perplexing, not so much because it is intractable as because it is so compliant and obliging. If it is sent in quest of information, and the information is obtainable, it will probably produce it in a more or less accurate way; rarely quite accurately, because there is often some admixture from the mind of the medium or his consultants. If the information is *not* there, the obedient creature will manufacture it rather than confess to failure—a touching example of the desire to be of use.

Take an example. John, an inquirer, goes to William, a medium, and receives a true description of his father and certain messages from him which are true and evidential of his father's continued existence. The material was there, and that faithful little servitor, the psychic faculty, obtained and delivered it. But John is a man of questing mind and critical judgment (both admirable qualities), and he tries a "test." He inquires about an entirely imaginary Aunt Mary. Obviously there is no material at all for the psychic faculty to work upon. But it is not to be balked. It invents a story as fictitious as Aunt Mary herself, and John again gets a description and a message. After that chaos ensues, and John is "all at sea"!

We have seen this sort of thing many times. It has been "the direful spring of woes unnumbered." It has led to many Letters to the Editor, to many attacks denouncing mediums as liars and cheats. On a surface view it seems to prove the medium a fraud. It may equally also prove the inquirer a fool.

Mediumship is a very difficult question. We have stated our theory that in some (not all) cases when the psychic faculty has no material to work upon, either because the material is non-existent or inaccessible, it supplies the material on its own account. But it is not to be forgotten that there are mediums who are not only honest but intelligent. They exercise a power of discrimination and intuitively reject the

falsities when they are aware of them. They keep their psychical faculty in order. If they cannot obtain anything true and substantial they say so frankly. Of course it means a failure; human nature is always loth to admit incapacity, and even mediums are human.

To us the psychic faculties are much larger and more widely diffused than seems to be generally supposed. They are at the basis of all our social life. They are always in action in every relationship between man and man in the everyday world. They are then in their *normal* stage. A stage beyond this, they work *supernormally*. They relate us to the Unseen World and sometimes to its inhabitants. But there is a third stage, the *abnormal*, and we fear that much which is presented to us as "psychic" (as though it were something rare and precious, having no part in the common life of every day), is simply a result of psychic abnormality. It has very little of health in it and only some faint gleams of sense and sanity. It relates some amazing anecdotes concerning past incarnations, the life on other planets, and the like. Sometimes the stories are more incredible than the yarns of Sir John Mandeville, that ancient purveyor of "traveller's tales," or the fantasies of the "Arabian Nights." But they are "psychic," we are told. Yes, psychic "fiddlesticks," we say, for our patience is sorely tried at times by imbecilities masquerading as "revelations." True, the stories may have some element of truth in them. We cannot say. There is usually no means of testing them. But so far as we find them inconsistent with sober thinking and a reasoned philosophy of life we cast them out.

When it works on these lines the psychic faculty rather reminds us of a smart but not too scrupulous tradesman who, when you ask him for a certain article, which he has not in stock, supplies you with a "substitute."

Much the same thing might be said of Nature herself. She also produces ingenious counterfeits. When she cannot make a true crystal, she fabricates a sham one, as any mineralogist will tell you. We cannot get away from Nature; nor do we desire to do so. The Universe is wide. There is a place and purpose for everything in it. But if we desire only the real and true, we can get them. It is only for us to choose. That applies just as much to life in general as to the psychic life in particular.

THE REV. G. VALE OWEN IN THE U.S.A.

The Rev. G. Vale Owen, who arrived in New York on January 23rd, has now delivered three lectures in that city at the Broadhurst Theatre, the first being given before a large audience on Sunday afternoon, January 28th. From the reports we have to hand we gather that his audiences were deeply impressed, and at the end of the first lecture Mr. Vale Owen received an ovation. At the time of going to press, Washington, Philadelphia, Boston and Toledo have been visited. Mr. Vale Owen speaks at Detroit on Sunday next, and on Monday, February 19th, he lectures at Orchestra Hall, Chicago. During his visit to Washington Mr. Vale Owen and his daughter lunched with the British Ambassador and Lady Geddes. During the voyage to New York on the R.M.S. Antonia, Dr. Vale Owen delivered an address on Spiritualism to the passengers, and we learn that he was agreeably surprised to discover that a large number of these were already acquainted with his communications, "The Life Beyond the Veil," through the "Weekly Dispatch."

FELLOWSHIP.

As the lone star, heaven-born and iris-eyed,
Dawns with her sisterhood upon the night,
Until the distances throb far and wide
With all the miracle of borrowed light—
So even is the lonely soul of man
Born into fellowship with other souls,
That each may help to bridge the mighty span,
So dark, but for their blended aureoles.

—F. E. KAPPEY (in "Sonnets and Lyrics").

Immured in sense, with five-fold bonds confined,
Rest we content if whispers from the stars,
In waftings of the incalculable wind,
Come blown at midnight through our prison bars.

—WILLIAM WATSON.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Mr. and Mrs. Horace Leaf are expected to arrive in London on the P. and O. Liner "Naldera," on February 16th or 17th.

Madame Serge Zarchi, a well-known writer on folklore, in a lecture to the Société Internationale de Philologie, Sciences and Beaux-Arts, at 8, Taverton-street, Gordon-square, on February 5th, related a remarkable incident from the life of Sir John Millais. At a dinner at which Matthew Arnold was present, it was observed that there were thirteen present, and the belief was alluded to that the first to leave the table would die within six months. Arnold laughed, and said that he, "with these two lusty youths"—Edgar Dawson and E. S.—would cheat the evil by rising simultaneously. Within the six months Arnold had died in his prime from heart failure; Edgar Dawson was drowned on his way to Australia; and E. S. had committed suicide.

"A Layman," writing in the "Daily Graphic" for February 5th on the subject of the Revision of the Prayer Book, remarks: "But what is the modern mind—the mind of the man in tram and tube? I venture to think that the Anglican authorities do not know. The Christian Scientists, the Spiritualists and the Roman Catholics are ignored, and yet these are the people who are making converts by the hundreds. The Anglican authorities evidently believe that they must either restate or accommodate the doctrines of the Church in order to bring them into line with modern beliefs. I don't find the modern man making any such demand of the accredited teachers of religion. On the contrary, I find that his demand is to know what the Church teaches in order that he may see if he can accommodate his beliefs to those of the Church. He wants something positive. He does not want Christianity and water; he wants Christianity neat, and if he can't get it he would rather be a 'Pussyfoot.'"

A lecture on "Ghosts" was delivered on February 6th in the Cathedral Hall, Ripon, by the Rev. Canon Battersby Harford, Canon residentiary of Ripon Cathedral, and formerly Principal of Ripon College. According to a report of the lecture in the "Yorkshire Observer" of the following day, the Rev. Canon said:—

"No sensible person denied that apparitions were seen. The question was: What was the explanation? Fifty years ago it was the fashion to pooh-pooh the idea that there could be anything worth the attention of the scientific man in ghost stories, but at the same time there were certain individuals who were not satisfied. They began a scientific inquiry based upon objective facts actually observed, and discovered that these facts could be summed up under three heads—appearances before, at, and after bodily death. Once we accepted it as a fact that apparitions of the living were caused, consciously or unconsciously, by the subconscious mind of some person distinct from and external to the percipient person, we must go a step further. When similar apparitions of the dead were seen in similar fashion by more than one percipient, and when all other explanations seemed excluded, must we not conclude that here, also, an exterior mind was at work, and that mind the mind of a spirit not now in the flesh? When anyone saw the ghost, or apparition, of a dead friend, what was seen was not the spirit itself. The subconscious mind of a person on the other side was thinking, or dreaming, of the old place or the old friends, and that caused the subconscious mind of someone on this side to see the phantasm, the dream image of the deceased person, as he appeared when on earth in the flesh. Ghosts did not come back to haunt us. The kind of ghost which haunted places took no notice of the living inhabitants, but a ghost was evidence that somewhere there was a mind that thought and remembered the past. Was it nothing, if there seemed to be in those phenomena indications that the supreme manifestation of life victorious over death was no isolated and solitary event, but rather the manifestation of an eternal law which was ever in operation between this world and the next? To those at least, to whom the reign of law had become a necessary part of their mental furniture it would seem great gain."

We wonder if the lecturer had ever heard of the many cases of "Ghosts" who had established their presence so effectually, that when asked questions, had given unexpected answers, and further had even signed their names. The subconscious mind, we know, is responsible for a good deal, but it seems to be rather difficult to believe that it could, for instance, move heavy objects and generally behave in a manner suggesting a strong desire to attract the attention of those who had often no desire

to be approached at all. The lecturer's views are yet another example of the type of clerical mind that is always striving to explain away the obvious in face of the fact that supernormal happenings, not subconscious illusions, are the foundations of the majority of religious beliefs to-day.

Sir Rider Haggard, in a letter to the "Times" of February 13th, urges that the mortal remains of the Pharaohs removed from their tombs should not find a resting place in some museum but be re-interred. In the course of his letter he writes:—

I urged then, as I do now, that after these remains had been examined, photographed, and modelled in wax, as their own sepulchres are believed no longer to be safe for them, they should, every king of them, be removed, laid in one of the chambers of the Great Pyramid, and sealed there with concrete in such a fashion that only the destruction of the entire block of acres of solid stone could again reveal them to the eyes of man. I ask leave to give my reasons. With a lack of imagination that I can only call colossal, it is generally supposed that it does not matter what happens to the mortal remnants of those who lived what we are pleased to consider "a long time ago," as though a few thousand years were of any account even in the life history of this small planet. As though, too—to the dead, presuming an ultimate awakening—an after-dinner nap and the passage of ten million years would not afford an identical experience. "A moment ago my senses stole away; now they have returned again," that dead one would declare after the passing of ten minutes—or of ten million years! For what is time to the sleeper?

On general principles we certainly agree that it would be a decent and respectful act to re-bury these remnants when we have learnt all we can from them. But to suggest that this should be done on the grounds that the Pharaohs in question are actually asleep awaiting the great day of general awakening is amazing to us. It seems hardly credible that an enlightened mind in the year 1923 should even hint at such a possibility. King Tutankhamen woke up a long time ago, and if he has progressed at all, must, we feel sure, be taking a keen interest in the world-wide attention now being paid to his funeral furniture and wardrobe. If he possesses a sense of justice the idea suggested that he should eventually wake up in the bowels of the Great Pyramid instead of the more congenial surroundings of Cairo, or British Museum, must strike him as a somewhat ungrateful act on the part of those who have so obviously enjoyed the thrills provided by the discovery of his earthly possessions.

In our issue of August 26th, of last year, page 537, we had occasion to refer to an article in the "Times," published on the previous Friday, in which was given a remarkable account of a spirit communication received by automatic writing in hieratics. Our attention has recently been called to a letter from one of our contributors, Mr. B. M. Godsall, addressed to the editor of the "San Diego Union." Commenting on the "Times" article and the communications in question, Mr. Godsall writes:—

Having learned by experience the sort of questions usually prompted by a story of this kind, I venture to suggest that the communicating spirit would have found it far easier to couch his message in the language and the phrases of his medium. But he embraced an opportunity, rarely offered no doubt, of using his ancient form of hieratic writing, simply in order that the vital truth of spirit communication might be presented in such a manner that it could not very well be "explained" away by the words "telepathy" and "subconscious mind." No doubt the whole matter was prearranged on the "other side," for one learns that there is no such thing as accident in human relationship. Discovering a human instrument capable of receiving this ancient form of writing, the controlling intelligences would arrange for the assembling of medium, Scotch captain, Prof. G.—and the "Times" correspondent, so that one more piece of indisputable evidence might be added to the record, and be sent travelling around the earth. Spirits have frequently told us that if we mortals would but work on our material end of the line one-half as hard as they work, and solely for our benefit, on their ethereal end, then the plain fact of human immortality would soon become a matter of common knowledge, resulting in such a change in world values as would redeem civilisation, and would render paupers no less scarce than multi-millionaires.

Mr. Godsall's observations are particularly interesting at this time in view of the article we published on page 87 last week from the pen of Lieut.-Colonel W. R. Mansfield, who proposed that an attempt should be made to get into communication, through a medium, with those who might give us the key to deciphering inscriptions relating to early periods of civilisations such as the Hittite, Minoan and Etruscan that have, up to now, proved undecipherable.

A PSYCHIC SUN-BATH.

HOW BODILY DISEASE IS AFFECTED BY THOUGHT AS SEEN
BY A CLAIRVOYANTE.

My studies as a psychic, that is, one claiming to possess inner vision, have brought me lately into close attendance upon people suffering with bodily and mental disease.

It occurred to me that a clearly-defined description of what is seen by the clairvoyante when concentrating psychically upon such subjects would be helpful, and, moreover, might in some measure be profitable to those whose life-work it is to aid the sick in body and the sick in soul.

This article will take the form of a series of descriptions, as correct in expression as language permits, of what I have seen when watching, psychically, the action and reaction of powerful thought upon the human organism.

FIRST CASE.

A child lying sick with fever—Outward Symptoms, Temperature 104. Mental Condition, Slightly delirious.

Psychically Viewed.—The child's body is wrapped round with a heavy, murky, grey substance giving off a slightly disagreeable odour; the substance itself feeling gelatinous and spongy, clinging unpleasantly to the psychic hand. The mentality of the child, disorganised by the fevered condition, causes an irregular and fitful play of colour of a dark reddish order, and as the delirium increases this colour is more vividly revealed and moulds the substance into fantastically odd shapes which are queer and uncanny to look upon. A second person, mother or nurse, attending the child, affects the condition considerably for the better, provided she is of a healthy, optimistic nature, bodily and mentally. The re-assuring attitude, the confidence inspired through the vigorous voice and pleasant manner has the effect of drawing the child away from its severe bodily condition, and thus brings a re-action which shows itself in the substance and colour. The substance becomes less heavy in appearance, the colour becomes clearer and the moulded grey matter presents a more refined order, that is, the shapes look more pleasant in appearance, showing the immense power of rightly directed thought-energy in modifying diseased conditions. Undue excitement caused through an ignorant person, or fright, produces a violent movement of dark red and yellow mixed colours within the grey substance; a very unpleasant sight to look upon. Such conditions act as a direct poison.

SECOND CASE.

A man suffering from acute internal trouble. He is lying, body still, thinking of his complaint. In homely language, "he is very sorry for himself."

Psychically Viewed: The heavy grey cloud is again in evidence, more so than in the child's case, for the mentality of the man is more active, fear adding to the weight of the cloud. The deep pessimism of the man shows itself in elongated streaks of a dull, deep yellow colour which twine in and out in a very unhealthy way. The hopelessness born of this pessimistic line of thought causing a broadening of this yellowish colouring, contributes to a picture that is gloomy and filled with dread and it affects the psychic student in a depressing and unhealthy manner. The close proximity of a friend, a man with a vigorous, humorous, buoyant nature and a strong body, brings about a transformation, at times truly wonderful. The ready sympathy pregnant with hope, expressed in convincing manner, causes the sick man to withdraw his thoughts from his seemingly hopeless condition, and he becomes caught up into the vigorous wave of thought generated through his friend. Immediately the grey substance becomes less grey, looks less adhesive and is to be seen changing from a sticky substance into something like snow or cloud. The feverish yellow disappears, and as the vigorous personality gains ground the patient shows a released condition, a buoyancy, undreamt of, takes possession of the body, and it almost seems that the light-colour so brought into activity will make the physical body work, as it should do, in perfect order. The beneficial effect of this "psychic sunbath" cannot be over-estimated, and if it could be maintained, or administered in a more powerful dose, the patient would show an amazing stride towards recovery. Possibly people would call it a miracle, but it would, psychically, appear to be some force momentarily harnessed, and correspondingly effective.

THIRD CASE.

A Mental Case: Elderly woman. Outward physical symptoms, body poor. Mania: "Sins unforgiven," causing supplicating gestures and severe prostration.

Psychically Viewed: Dense grey substance, body hardly visible. A hardness apparent in the substance not observed in the two former cases. Cloudy substance extends some distance from the body indicating extent of disorder. The working of the crooked mentality causes at times a stormy appearance flecked with odd flashes of colour, mostly brown and dark green, and when the patient is violent, shafts of lurid coloured light, according to the thought engendered, reveal a writhing mass of coloured substance unshapely and horrible, a storm that no storm of nature can

compare with. The near association of others who are similarly afflicted creates a dense overhanging atmosphere at times enveloping all, which is as stifling to the psychic as a heavy fog to an asthmatical man. The outstanding qualifications of doctors, nurses and attendants, even of the highest capacity, affect the psychic condition described, only in a very modified degree. There can be seen a lessening of the cloud, a gradual subsiding of the lurid aspect of the colours, and a less acute outline is seen as the patient becomes subdued and shows some clearer understanding. It will be thus clearly seen that if the knowledge of the powerful effect of psychic emanations caused by well directed healthy thought was possessed by those who specially work with the unbalanced minds of those referred to, a tremendous benefit would be the natural result. The enormous psychic derangement discernible requires a correspondingly highly directed clean thought attack to get satisfactory results.

Possibly with the more general recognition of the psychic faculties by an enlightened public will come a great amelioration of mental and bodily suffering.

LUCY SMITH,

President.

Spiritualists' Union of South Africa.

Kimberley, C.P.

January 14th, 1923.

THE PROBLEM OF MATTER THROUGH MATTER.

By F. G. WILLATT.

Mr. A. P. Sinnett says in his work, "The Occult World" (p. 76), in a footnote, "The theory is that a current of what can only be called *magnetism* can be made to convey objects, previously dissipated by the same force, to any distance, and in spite of the intervention of any amount of matter."

It seems to me that the evidence for this class of phenomena is as incontestable as that for any other kind, and the question arises: Do these Mahatmas understand *how* these things take place any more than that they work them by their own volition? Science in the Western world has explained a great deal about molecular construction and the atom; but has no conception of how matter may pass *through* matter. The Eastern science of the Mahatmas appears to teach, if we may believe it, that they (the Mahatmas) understand *how* these things take place, and it is this very point where one may use his reason in a careful way to compare the probable with the improbable, or perhaps the possible with the impossible. Now to discuss this in popular language may be somewhat difficult, though many points may be made clear, and the lay mind would form its own idea of a magnetic current. If (as a supposition) a cigarette case is made to pass through the material woodwork sides or top of a box—and this is not at all an out-of-the-way example of Occultism or even of Spiritualism—it would appear to us that either some of the material substance of the box must be dissolved or disintegrated, or the cigarette case must undergo a similar change, and the philosophic mind, when once convinced of the miracle, wants to know if a theory is feasible which may account for it.

Taking into account the marvellous phenomena which are constantly occurring in materialisations, e.g., that solid, or say, tangible bodies are built up, possessing flesh and blood, nails, hair, teeth, clothing, etc., equally as tangible as our own, and then, as in the twinkling of an eye, are dissolved, but to re-appear again, it seems feasible to imagine that our own bodies may be of that order, that we ourselves are simply held together, particle to particle, by some magnetic or, let us say, *spiritual* identity or real non-material substance. The fact that the non-material *does* operate in Nature we have always before us in the inexplicable force of gravitation. Think of it—a force of power non-material, intangible, pulling. Explain that by any natural law or understanding, and the mystery underlying the disintegrating of bodies would become plain.

Should it be out of order to imagine that *all* material things have their structures supported by an *intangible structure*? We see that a materialised form or personality which is constantly reproducing itself must have an absolute *duplex* which does not dissolve when that form vanishes from our sight, and from this fact we may suppose that all material objects have the same characteristic.

If this should prove to be the case we can to some extent begin to understand how one material object can pass through another, and the question I put at the commencement, "Do these Mahatmas understand *how* these things take place?" may lead us to the idea that, in spite of the assertion by Theosophists that Spiritualism must not be confused with occult phenomena, the distinction lies in the fact that whilst the *medium* of Spiritualism does *not* know how they occur the occultist does know how to produce them at will, and I should conclude that what the medium lacks in knowledge, his *guides* fill in—and who knows, perhaps some of these *guides* may be Mahatmas?

THE NEED FOR PSYCHICAL RESEARCH.

In his recent and remarkable Presidential address to the American Society for Psychical Research, Professor W. McDougall, F.R.S., states his conviction that psychical research is one of the "two main lines of approach to the most vital issue that confronts our civilisation—two lines whose convergence may in the end prevent the utter collapse which now threatens" both civilisation and the moral and spiritual welfare of humanity. The eminent position held by Dr. McDougall in Harvard University, and his fame as one of the leading psychologists of the day, give great weight to his views.

Dr. McDougall points out that "our moral ideas and standards of conduct have been built up under the guidance of certain definite beliefs that are incompatible with materialism; the belief that our lives have a significance and value greater than appears on the surface of things, the belief that we are members of an order of things that somehow is a moral order and that cannot be measured in terms of material comfort or the satisfaction of our animal nature." He thinks that if materialism spreads it will destroy the moral tradition we have inherited, and our civilisation along with it. This, he thinks, will come to pass unless psychical research can establish facts incompatible with materialism. "No other power," he asserts, "can stop it; revealed religion and metaphysical philosophy are equally helpless before the advancing tide."

He then discusses the three main obstacles to psychical research. First, hostile opinion of official science, which declares there is "nothing in it." Second, the larger class of educated persons who think there is "something in it," but not worth bothering about, or think their religion forbids such enquiry, and Third, the bulk of Spiritualists who are impatient with the slow and cautious methods of science which guide psychical research. But as Dr. McDougall truly says, mere propaganda by Spiritualists will never convince the world or destroy materialism; "only by the methods of science can we hope to combat effectually the errors of science."

Hence he makes an earnest appeal to Spiritualists not to be impatient with or desert the slow methods of psychical research: "Give us at least your moral support and do not be offended by what seems to you our excess of caution, or our scepticism. For our road is the only sure road."

I am sure that every thoughtful Spiritualist, who can look back many years and see the remarkable change in educated opinion which psychical research has brought about, will acknowledge the value of Dr. McDougall's exhortation.

W. F. BARRETT.

*. We print on another page an Interview with Sir William Barrett, in which he makes a valuable suggestion as to the line of research most likely to convince the purely scientific mind in the way desired by Professor McDougall.

THE MESSAGE AND THE MESSENGERS.

A PLEA FOR LARGE-MINDEDNESS.

By FLORENCE LESLIE.

By God's messengers we mean not only the ministering spirits who come to us as teachers from higher spheres, but those still in the earth life through whom the messages come and whose duty and privilege it is to pass them on. There have been many such messengers all through the history of past ages, there are many to-day.

One of the best known and the most successful of the old time messengers was undoubtedly St. Paul. Of himself he speaks very disparagingly, if we turn to the record of his life as set forth in the eleventh chapter of the second Book of Corinthians.

"I speak as a fool," he said, and in another place he tells his people that his bodily presence is weak, and his speech contemptible. Earlier in his career, when he was called Saul instead of Paul, we find he was one of the most active enemies of the early Christian church. We read that he made havoc of the churches, entering houses, hunting out the followers of Christianity and putting them into prison.

Knowing something of his history, we can understand how he, in his remorse and humility, likened himself to a "fool," trying to teach others wisdom. He spoke of his infirm body, and his incapacity for expressing himself adequately. Yet we read of him preaching in such terms of eloquence and beauty that hundreds of people were converted. They literally hung upon his words. No suffering, no inconvenience to himself was too great for him to endure, nothing was allowed to interfere with the fulfilment of his mission. He grudged no sacrifice for the sake of the Master he loved, and his work was blessed abundantly.

I think there is a much needed lesson for us here. We often think more of the messenger than we do of the message. We so often forget that God is no respecter of persons; that His angels choose their instruments here and there from the most unexpected quarters. "The wind bloweth where it listeth, none can tell whence it cometh, or whither it goeth."

Spiritualists of the present day claim to be broad-minded, but we do not always live up to our principles. We are fond of saying we "Have no creed: we need none." After all, what is a "creed"? The word comes from Credo ("I believe.") We certainly have a creed in our Seven Principles of Spiritualism. Seven articles of belief, to which we all subscribe. If we were utterly without any faith or belief whatever, we should be like a boat without a rudder, drifting with the stream, devoid of all means of guidance.

The fundamental principles of Christianity are there in our Seven Principles of Spiritualism, and I fail to see how anyone can be a true Spiritualist, and not a true Christian, if to be a Christian means to be a believer in the teachings of Jesus of Nazareth; and one who honestly strives to follow out those teachings in everyday life.

Recognising as we do the Universal Fatherhood of God, the Great Eternal Spirit who is the source of all existence, why should we so often hear speakers in our movement making slighting reference to what they term "orthodox people," and "outsiders"? You may say these people are not always kind in their remarks about us. True, but then we profess to follow the teachings of One, who when He was reviled, reviled not again.

Do we ever try to realise that away in the spirit spheres must be many thousands who have passed on entirely ignorant of anything relating to our Spiritualist philosophy; probably they never even heard of it, during their earth existence. Still, they lived humble Christ-like lives and strove to do their duty to the best of their ability, living up to the light of the truth within, as they understood it. Should they choose to revisit the earth with a desire to bring comfort and counsel, are their messages to be despised or belittled, because, perchance, they come still tinged a little with what we are pleased to term "orthodox teaching"? And should they choose, as the medium of their communications, one who is of like mind with themselves, shall we say that for us those messages have no value? Spiritualists do not hold a monopoly of the Heavenly World. There seems to be a fear lest people who have left the Church to embrace Spiritualism should endeavour to bring into the movement that Church's errors and mistakes. No one who has once cast aside the shackles of tradition and superstition would ever desire to resume those fetters. I hold no brief for the Church, but I do think there is much pure gold amid the dross of the old teaching. Much as we honour the old pioneers, much as we value their teaching, do not let us say that the message to-day is not inspired because it happens to come through a person who still clings to the Church, or some religious organisation other than our own.

There are saintly souls, both in this world and the world beyond, ignorant of our philosophy, yet walking very closely with God. Who can say whether they are not nearer the truth than we? Remember that God sees the real person, and wherever there is an instrument suitably attuned to receive impressions from His angel ministrants we may be sure that through their teaching the message will come. "Welcome to all," should be our motto. We want our cause to prosper. And if Spiritualism is gradually but surely creeping into the churches, do not let us cry out that the Church is stealing our philosophy from us; let us rather rejoice that at last the light is beginning to illumine the darkness of error and superstition.

Our faith is too wonderful for us to limit it to the capacity of our own individual understanding. How can we say to the angels, "Thus far shalt thou go, and no farther"? Our mission is to be Light-bearers and the more we exercise charity towards others the more will love grow in our own hearts, and the nearer shall we get to the Father, who is Love. He sends to us His messengers from the Realms of Light, and the Home of all things beautiful and true, and glad indeed are they when they find some listening soul who is able to receive the message and transmit it to his fellow men.

We need never trouble as to whether it is worth receiving, because the quality of the message itself will prove its origin.

MRS. CADWALLADER'S BEREAVEMENT.—We condole with Mrs. E. Cadwallader on the parting, even though temporary, with her daughter Junior Cadwallader, to which she makes reference in her journal "The Progressive Thinker," of the 20th ult., just received. Mrs. Cadwallader writes of her daughter, "Departing after two days' illness she left a sadness that only Spiritualism can alleviate. Her heart was so big that it broke doing for others. Such souls are rare, and it needs the kindly sympathy of every reader of the 'Progressive Thinker' to help the editor bear her loss." Many on this side of the Atlantic who know Mrs. Cadwallader will lighten her burden of regret by sharing it.

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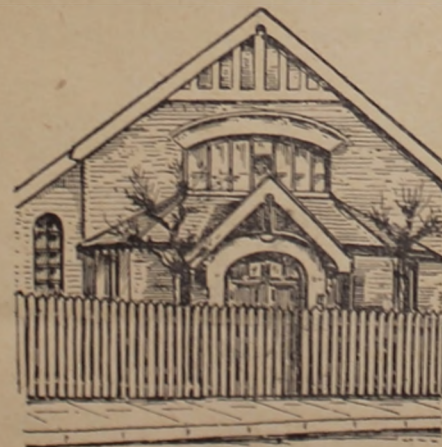
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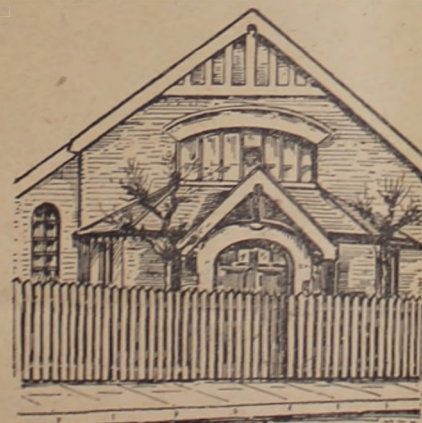
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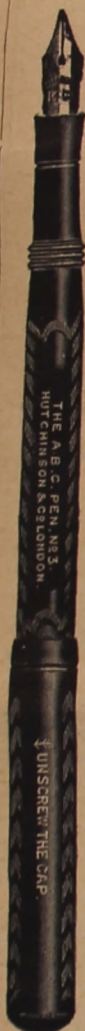
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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

FAILURE TO GAIN PROOFS.

"The fault, dear Brutus, is not in our stars, but in ourselves—" that conveys in a few words our attitude towards the question. In all cases the causes of persistent failure are in the inquirer. We have known people who at the very first onset have gained overwhelming proof of a future life. We have known others who have sought for many years and obtained no sign. In fact, as regards the latter it has occasionally looked as if they were merely wasting their time. It is not simply a question of moral quality. There are good earnest people with plenty of faith in whose presence phenomena will not appear. There are genial sceptics who laugh at the whole business, but who on going to a séance bring in an element or quality so favourable to the manifestations that "things happen" and they are convinced. We cannot tell what this quality is, but we have observed that the closed, cold, dull type of mind, whether it be of materialist or spiritualist, is a hindrance always. Physical conditions always play a part. Poor health is inimical. A circle of weary people, with an exhausted medium, is quite certain of failure. Generally speaking, it may be said that we get what we are fitted to receive, never more and never less.

VEGETARIANISM AND PSYCHIC DEVELOPMENT.

The answer to the question whether Vegetarianism is beneficial in developing psychic faculties is not as plain and clear as some people assume. It should be recognised that it is not natural for the *genus homo* to confine himself to a vegetable diet; he is, on the physical side, a carnivorous as much as a herbivorous mammal, and to put any violent restraint on nature is never wise, for she is very persistent and exacts the penalty.

Nature can be led by gradual steps (evolution) but not driven. On the one hand, a flesh diet tends to combativeness and endurance, as can be seen by study of carnivora, while the herbivorous type depend on secretiveness, except where bulk permits open resistance, and then it is only defensive. Man is the designated "lord of the earth" and as such must be bodily combatant until his knowledge is sufficient to retain that position by mental control. Even among human races, the Oriental, although he may occasionally handle heavier weights, the result of habit, has not the endurance or efficiency of the Western man, who is also his political superior, although far less numerous. This fact was verified in the Russo-Japanese war, where it was found necessary to add animal food to the Japanese rations to ensure endurance, and with very marked result. Any ethical view is fallacious, for man *must* take life, whether it be vegetable or animal, to sustain his own life, it is only a

question of degree, and no one has a right to decide the comparison. Beyond these points it is difficult to reply; a flesh diet undoubtedly produces the more active and "constructive" brain, while a herb diet results in a brain that is contemplative but lacking in energy. The latter may be more passively psychic, but the former is more discriminating, which is at least an equal necessity. The solution will, probably, only be reached when we can produce synthetic food.—W. H.

DISCARNATE COMMUNICATIONS.

It is a curious thing that so many people fail to recognise the necessary difficulty of discarnate communication; they assume that the discarnate have the same physical faculties as themselves, although they obviously have not the physical brain or means of exercising such faculties. It should be recognised that the only obviously recognisable part of man which persists is his mind, and consequently any communication must be between minds, incarnate and discarnate. Whatever the form of the communication, the mind of the subject (medium) must be influenced, although possibly without his conscious knowledge, and his mind operates his brain, and consequently the other functions, whatever they may be. The actual communication must be on the lines of telepathy, for the effect is pictorial, and the impressions are clear or otherwise, according to their suitability for pictorial representation. Thus, names are a difficulty, for names are usually based on little more than a sound; even when they are of the nature of a common noun or other word of that kind; the idea does not represent the personality of which the communicator is thinking. All pictures are based on emotion, and it is difficult to express a name, either as a word or by letters, by pictorial means; it would call for exceptional clarity both on the part of the communicator and recipient. But the *actual personality* is far easier to indicate in this method. Another difficulty in communicating, not generally recognised, is that the communicating mind has to "come down" from its normal conditions to communicate; it must approximate more to ours, otherwise it would have no common conditions, it would be entirely out of touch. But everyone knows how bad conditions, whether atmospheric or otherwise, affect the incarnate mind; even so with the discarnate, it is deadened and heavy and cannot express itself well. Finally, their things are not our things, their life is not our life, and their thoughts are not our thoughts, and yet they have to express the immeasurably greater in terms of the less; is it any wonder then that the result is weak and halting and even at times deceptive?—W. H.

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ANSWERS TO CORRESPONDENTS.

"MIZPAH."—Thank you. It is too slight to publish; but we accept the statement as consistent with all we have learned on the subject of animal survival.

MARY GABRIEL.—We have your letter and manuscript, the latter being acceptable. But you have omitted to give any address.

W. A. CALVERT (Manor Park).—You appear to have misunderstood the answer. It was not a question of spiritual experiences (which come to many of us while still in the flesh) but of direct and immediate contact with spirit-life. It has been shown on many occasions that until the individual is completely separated by death from physical conditions, there is a division (however slight) between him and the spirit-world proper. Besides, we were dealing with the question of dreams.

J. H. MORRIS (Johannesburg).—We have your letter and long description of your dream, but we cannot afford the space for you to narrate this at full length merely to raise the question of its origin and meaning. To us it appears to point to some Welsh origin, as instanced in the rallying-cry "Up Jenkins!" (This should probably be "Ap Jenkin.") It might be just a fabrication of the sleeping consciousness or it might be derived from some Welsh ancestral experience. We should counsel you to take careful note of your dreams and see whether you can discover some clue. If they have any essential reality you will be bound to discover it in the long run; but it is clearly a question upon which we cannot pronounce at present.

J. BENNETTS.—We are sorry we are not able to assist you in the matter.

E. B.—Thank you. The vision you mention seems to have been significant and instructive.

PSYCHIC PHOTOGRAPHY.—An interesting lantern lecture on Psychic Photography was delivered on Wednesday, the 7th, at the Temple of The London Spiritual Mission, Bayswater, by Mr. Harvey Metcalfe, of Kettering. This lecture has already met with a warm reception in the Midlands but this was the first time Mr. Metcalfe has presented it in London. The Temple was well filled by a most appreciative audience, and it was encouraging to see the subject so enthusiastically dealt with by so young an exponent.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Feb. 18th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss Violet Burton.

Croydon.—Harewood Hall, 96, High-street.—Feb. 18th, 11, Mr. Percy Scholey; 7, Mrs. Julie E. Scholey. Wednesday, Feb. 21st, social.

Brighton.—Athenaeum Hall.—Feb. 18th, 11.15 and 7, Mr. R. Brailey; 3, Lyceum. Wednesday, 8.15, Mr. E. Cager.

Camberwell, S.E.—The Guardian Offices, Havel-street, Peckham-road.—Feb. 18th, 11, church service; 6.30, Mr. T. W. Ella.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Sunday, 11, Mr. and Mrs. E. J. Pulham; 7, Mrs. Podmore; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Edith Marriott, address and clairvoyance. Free healing: Friday, 5-7, children; from 7, adults. Lyceum Japanese fairy play, "Silver Star"; all tickets sold for Feb. 17th; few left for Saturday, March 3rd, 1/- each; children 6d.; doors open 7.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Feb. 18th, 7, Mr. Harry Fielder. Thursday, Feb. 22nd, 8, Mrs. Barkel, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—Feb. 18th, 11, public circle; 7, Miss Violet Lippy. Thursday, Feb. 22nd, 8, Mr. A. E. Fruin.

Peckham.—Lausanne-road.—Feb. 18th, 7, Lyceum Anniversary. Thursday, 8.15, Mrs. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Feb. 18th, 11, Mrs. Redfern; 7, Ald. D. J. Davis, J.P.

Worthing Spiritualist Mission, Ann-street.—Feb. 18th, 6.30, Mr. Symons. Feb. 22nd, Mrs. Ormerod.

Central.—144, High Holborn (Bury-street entrance).—Feb. 16th, 7.30, Mrs. S. Podmore. 18th, 7, Mrs. Clements. Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Feb. 18th, 6.30, Mrs. Redfern. Wednesday, Feb. 21st, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Feb. 18th, 7.30, Mrs. Grace Prior. Wednesday, Feb. 21st, address and clairvoyance.

HEALING MEDIUMSHIP.

There are many able healers in our ranks, in spite of the recently declared ignorance of the law regarding them. Few have had, however, the unique advantage of having their work recorded, and the books by "E.M.S.," "One Thing I Know," and "Dr. Beale," have served a great purpose in making known the work. "Miss Rose," for whom it is claimed that she is an instrument for the diagnosis and treatment of disease by a doctor from the other side of life. The recent interesting development of "Dr. Beale's" work in the establishment of a Healing Centre at Hulham House, Exmouth, has concentrated attention upon it and many are the sufferers who have journeyed thither, and have returned home completely restored—many of these cases being regarded as hopeless by the medical profession.

At the British College on Friday, the 9th inst., a gathering welcomed "Miss Rose," and under the inspiration of "Dr. Beale," an interesting address was given regarding the work, and methods used in his cases. The fine personality of the "control"—his direct and definite manner, and his high regard for his work, which he reviewed from both the physical and spiritual standpoint, made a deep impression on the audience.

"Miss Rose" has promised to visit the College again in April, and the Hon. Secretary will be glad to deal with applications from any who wish to consult "Dr. Beale" for diagnosis, during that visit. Absent treatment is undertaken, often with remarkable success, but the most satisfactory results are obtained when "Dr. Beale" is able to make personal contact with the sufferer.—B.

THE REDLAND PARK CONGREGATIONAL CHURCH, at Bristol, recently asked Mrs. Warner-Staples to give them an essay on Spiritualism. As she was not well enough to deliver it personally she wrote out a lecture which was read by the minister to the congregation, and greatly appreciated. The Church is evidently broad-minded and progressive.

OBITUARY.—MR. PETER GALLOWAY.—Just as we are going to press, we are informed of the decease of Mr. Peter Galloway, President of the Glasgow Association of Spiritualists, and for many years a prominent figure in the movement in Scotland. He passed away on the 6th inst. in his seventieth year. Fuller particulars will appear next week.

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A Clairvoyant Medium is forming a developing circle in Kilburn, N.W.—Write Box D., c/o Light, 34, Paternoster Row, London, E.C.4.

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All Spiritualists must feel deeply indignant that legal prejudice can thus set aside the clear intentions of a testator.

I am sure that all readers of "Light" will welcome the opportunity of giving a tangible demonstration of their feelings by doing what they can to make good the loss which the Alliance has sustained, and to enable something to be done to carry out the frustrated intentions of our friend now in Spirit Life.

Contributions will be most gratefully received by Mr. Dawson Rogers, Hon. Treasurer of the Alliance, or by myself,

GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR WEEK ENDING FEBRUARY 24th.

TUESDAY, Feb. 20th, 3.15 p.m. Public Clairvoyance. MRS. CANNOCK.

" 7.30 p.m. MR. H. ERNEST HUNT. Fifth of a series of nine lectures on the Subconscious Mind and Mental Processes—(The Unbeliever. His difficulties—The machinery of thought—Concepts—The apperception mass—Interpretation of our impressions—Possible only in terms of our experience—Inexperience a vital handicap. Need for study—Elementary conditions of study.)

WEDNESDAY, Feb. 21st, 4 p.m. Discussion Gathering.

THURSDAY, Feb. 22nd, 7.30 p.m. Special Meeting. MR. STANLEY DE BRATH, M.I.C.E. "Prof. Richet's Work, and some Deductions from it."

FRIDAY, Feb. 23rd, 3.15 p.m. MRS. M. H. WALLIS. Trance Address. Questions answered.

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS. Mondays, 3 p.m. All Circles during the present Session, except that on March 19th, are now filled. Applications for the above sitting, accompanied by the fee (5s. per sitting), should be made to the Librarian. Further sittings will be held weekly throughout the Summer Session.

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Wednesday Feb. 28th, 8 p.m. ... Members' Meeting.
Thursday, March 1st, 3.30 p.m. ... MISS V. BURTON.
Group Clairvoyance. Tuesday, Feb. 27th, at 3.30 p.m. ... MRS. CANNOCK.
Public Clairvoyance. Friday, Feb. 23rd, 3 p.m. ... MRS. HAYTER.
Friday, Feb. 23rd, 8 p.m. ... MRS. PODMORE.
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MONDAY, FEBRUARY 26th, at 8.0 p.m.

MRS. ANNIE BRITAIN.

Subject: "Symbols."

TUESDAY, FEBRUARY 27th, at 7.30 p.m.

Meeting for Spirit Descriptions and Messages: MRS. E. NEVILLE.

THURSDAY, MARCH 1st, at 7.30 p.m. =

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

As the first ray of morn
Breaks from the night,
So is man's spirit born
Into the bright
Immortal world above,
Back to the goal of love,
Into the Light.

—ROSE M. DE VAUX ROYER.

THE PROPHETS OF THE VICTORIAN AGE.

The Old Testament prophets are often regarded as a race apart. But they have had their representatives in all ages, especially, it would seem, in the Victorian Era. They were the "forth-speakers" who denounced the evils of the time in which they lived and foreshadowed the coming of a new and better order. In the "Daily Mirror" some time ago "An Old Victorian" wrote:—

Ruskin condemned his age, because (as he saw) it had turned its back on beauty and defiled the loveliness of "old England." He was in opposition to its whole economic creed of unrestricted competition. (See especially "Unto This Last.")

Matthew Arnold prophesied a fiery trial—which came!—for the gross materialism of his time.

Morris said that our civilisation must be broken up and made anew. What more "revolutionary" book than "News from Nowhere"? Carlyle spent his life in denunciation. Disraeli, in his novels, deplores the growing misery of Europe.

These great men were amongst the prophets of their day, and they saw truly—especially Ruskin, who had above most of his compeers the truly Spiritual view. We have always regarded Spiritualism as one of the main portents of the time, a movement which has concentrated most directly the interior forces of the age. This will be no strange doctrine to those who know our subject in its higher and finer relations, and not as a mere matter of phenomenal evidences designed chiefly for those who, having no vision, can be appealed to only along the line of the senses. We do not deprecate phenomena. We only ask that it shall be kept in its right place.

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THE PSYCHICAL RESEARCHER AND THE SPIRITUALIST.

We find it impossible to take sides in this question of the respective merits of the psychical research method and the Spiritualistic method of approaching phenomena. For one reason, it is impossible to draw a definite line of division between the two. We know so many Spiritualists who follow the careful scientific methods of research, and so many psychical researchers who, being convinced of the reality of spirit existence and the genuineness of mediumship, show all the sympathy and understanding needed to secure the best results. The real difference comes in as usual in the extremes and excesses. And, truth to tell, the Spiritualist of the erratic and credulous type is as little to our taste as the scientific researcher, cynical, inhuman and ineffably "superior." The rabid type of Spiritualist is ready to believe in any nonsense if it is labelled as a spirit message. The rabid psychical researcher will believe in nothing—however well proved—if he suspects it to have a Spiritualist origin. These are the extremes, and we try to steer a course between them. It is no easy matter. Looking back we see how in the past we accepted as true things which later experience showed to be erroneous and rejected as impossible and absurd matters which later proved to be facts. We do not lament the experience. We gathered its lessons and proceed to-day more confidently and also more cautiously. The way is simple enough: that is why so many stray from it.

* * * *

FROM THE HEART OF NATURE.

The old dogmatic and ecclesiastical notions of Revelation are doomed. They will go with the general break up of artificial divisions. History, Science, Philosophy, and insight into permanent spiritual laws will assuredly remove every barrier, bring in the mighty central thought of universality, and make the inspiration of God's Spirit the common property of all the ages. Very finely did the poet say of this:—

Out from the heart of Nature rolled
The burdens of the Bible old.
The litanies of nations came,
Like the volcano's tongues of flame,
Up from the burning core below,—
The canticles of love and woe.

The word unto the prophet spoken
Was writ on tables yet unbroken;
Still floats upon the morning wind,
Still whispers to the willing mind,
One accent of the Holy Ghost—
The heedless world has never lost.

Yes, "out from the heart of Nature" came all the world's bibles, litanies, prophecies and philosophies. But what is "the heart of Nature" if not the Spirit of the ever-living God? And that Spirit never ceases to reveal, to inspire, to turn the longings of men to the certainties of God.

If a man refines his heart, he will refine his behaviour;
if he refines his behaviour, it will help him to refine his heart.—JAMES ALLEN.

MY GUIDE AND HIS WORK.

ADDRESS BY MISS MARGERY BAZETT.

On the evening of Thursday, February 15th, Miss Margery Bazett delivered the third of the addresses she has given before the members and friends of the London Spiritualist Alliance. It proved no less instructive and interesting than its predecessors. As Mr. G. E. Wright, who presided, remarked in introducing the speaker, the value of the information Miss Bazett has given is enhanced by the fact that she is herself the vehicle of the communications she receives. On this occasion, however, she dealt more especially with the work of her guides, and of one in particular.

In opening her address, MISS BAZETT stated that her first scripts were received in 1916. The first indication that guides were helping her was as follows: She had asked a cousin, killed in the war, to trace a young officer and bring him to communicate. This officer mentioned a guide, and later her cousin mentioned the same guide. His name was given, and from time to time he gave her counsel, advising her not to allow herself to become too tired, and that she must have no fears, as he had been guiding matters all along. Rather later in 1916 a message was sent to her mother, and on Miss Bazett inquiring who sent it, she was told it was from her own guide, but no name was given. A name was subsequently given differing from the one first received. In the early days of her mediumship she was much inclined to go into trance, and felt some apprehensions on this account, but in 1918 both the guides, writing through her hand, bade her not to worry about trance, assuring her that there was no need to do so, as it was not risky. They suggested, however, the need for the exercise of much care and thought and prayer. In reply to her questions, the second guide, whom she knew as "Hewett," informed her that they had organised methods for safe communication on the other side, but though as guides they did claim to be more spiritually developed than earth dwellers, and to be able therefore to lead her upward, they did not assume infallibility. Questioned with regard to the solemnity of things on his side, he replied that all life, here as well as there, was serious—serious beyond human realisation—but this did not mean an absence of mirth and gladness. Life was meant for gladness, and no man's life should be unnatural. Personal advice was given her on several occasions with regard to one or two difficult private matters. These counsels were useful and much to the point. Hewett had been clairvoyantly described to her by Miss Bacon, who advised her not to work for more than an hour at a time—sometimes not so long—and assured her that she was well protected. "Your guide is the keeper of the door: he stands by you." Through another medium reference was made to an Egyptian guide and an Englishman, but whether the latter was Hewett or not she did not know. When she had been applied to by persons to get into touch with some relative or friend on the other side in order to receive communications from him or her, she asked Hewett to find the individual who was wanted, and she sometimes saw him speaking to the stranger before the latter began to communicate. The most difficult thing asked of him was to trace six people known to a member of the Society for Psychical Research. No names or details of any kind were given him, but he was completely successful.

Miss Bazett went on to refer to a question which was often asked, as to possible psychic dangers. She had herself had one or two unpleasant experiences, but she was quite sure that an appeal to prayer and to the higher spiritual powers would always keep away actual harm. She alluded to the case of the apparition, in her cottage at night, of a man who brought with him a terribly evil atmosphere. She admitted that she was distinctly frightened at the time, but by the exercise of all her spiritual forces and by prayer she was able to cause the influence to vanish.

On another occasion, while walking along a lonely road, she felt herself seized roughly by the shoulders. Again she had the sensation of intolerable evil, but by repeating the sacred invocation to the Trinity, she once more was able to free herself.

THE GENTLENESS OF DEATH.—It is strange how pagan many of us are in our beliefs. True, the funeral libations have made way for the comfortable bakemeats; still, to the large majority Death is Pluto, King of the dark Unknown whence no traveller returns, rather than Azrael, brother and friend, lord of this mansion of life. Strange how men shun him as he waits in the shadow, watching our puny straining after immortality, sending his comrade sleep

She had had other experiences which, though not of a distinctly evil character, were yet inconvenient and disturbing. Her present residence had once formed part of an old posting inn. On several occasions her rest had been disturbed by a great deal of noise. The sounds she heard reproduced with great fidelity the actual noises which must have occurred on the arrival and departure of stage coaches in the old days when her house was an inn. She traced a parallel between these experiences and those described in the well-known book, "An Adventure." She herself had been very much impressed by the abnormal stillness which prevailed just before these things happened. Precisely the same phenomenon was remarked upon by the ladies who had the experiences recorded in the book referred to.

In proof of the fact that the noises were not imaginary or subjective, she stated that an elderly woman who lived in a cottage near her volunteered the information that she had heard all these noises at the very time when the speaker perceived them.

Miss Bazett thought that experiences such as those of herself and the authors of "An Adventure" were only to be explained by the fact that in some extraordinary manner sensitives were somehow able to get back into the past. The things they perceived were not really going on in the present.

[This view was supported by Mr. Vout Peters in the subsequent discussion, when he referred to an experience of his own of seeing Roman soldiers marching on an old Roman road.]

Whether she had been more fortunate than other mediums she did not know, but she had completely lost the fear of the subject which she certainly felt when she first embarked on her work in connection with it. (Applause.)

The address was followed by a very interesting discussion, opened by Mr. Vout Peters. Mr. Peters gave some striking instances of unpleasant influences which had come within his own experience. He referred to an occasion when he was staying at a very old castle in Luxemburg, and was sleeping in an isolated portion of the building. One night he retired to rest very tired, after a strenuous day's exercise, but shortly after falling asleep he was awakened by the figure of an old woman of most repulsive appearance bending over him. On his relating his experience in the morning his hostess informed him that the room was reputed to be haunted by just such an apparition as he had described. On another occasion he was walking along a deserted country road in Belgium, bordered on one side by a tall hedge, and on the other by a dyke. Suddenly a gigantic figure of more than human size, carrying a great boar-spear and accompanied by two enormous dogs, appeared to jump over the fence. It made a menacing gesture at him with the spear and then vanished. Subsequent inquiry revealed that in the immediate neighbourhood there was a small chapel which had been built in memory of an act of brutal sacrilege which had been committed in the early middle ages when the petty ruler of that district had killed with his hunting spear a priest at his altar. Mr. Peters had himself been troubled by noises and disturbances similar to those related by Miss Bazett. His spirit friends had told him that these things were not the work of spirits who had once lived on this earth, but were due to elementals or nature spirits.

Later in the discussion, in response to a query whether anyone could give any case where actual physical harm had been done to any living person by spirit agency, Mr. Peters referred to a case where it was clear that this would have happened had it not been for the intervention of higher spirit intelligences. He felt sure that all true mediums were protected from actual harm by their guides. He entirely agreed with the speaker that prayer was a real and potent help when evil influences were present.

Mrs. Donahoe, Mr. Leslie Curnow, and Mr. Wallis Mansford also contributed interesting items of personal experience to the discussion.

The meeting closed with a hearty vote of thanks to the speaker.

to prepare us for himself. When the hour strikes he comes—very gently, very tenderly, if we will but have it so—folds the tired hands together, takes the way-worn feet in his broad, strong palm; and lifting us in his wonderful arms he bears us swiftly down the valley and across the waters of Remembrance. Very pleasant art thou, O Brother Death, thy love is wonderful, passing the love of women.—"The Roadmender," by MICHAEL FAIRLESS.

GRATITUDE IN SPIRIT INTERCOURSE.

By H. A. DALLAS.

The incidents recorded by Mr. J. J. Herbert in his article, "Is Prayer Desired by the Dead?" should serve to stimulate us to intercession, but they teach us also that gratitude is an enduring link in the strong chain that knits us together "in one communion and fellowship." Many of us have experienced the happiness which this gratitude affords. It may interest others if I give a few other examples.

A friend of mine (who has now passed on) was very kind and helpful to a cousin of hers who was a great sufferer from rheumatoid arthritis. One day when she was visiting a London clairvoyant (who knew nothing about these conditions), the father of her cousin communicated, and thanked her for what she had done for his daughter. *That evening*, when she returned to her home in the country, she found a letter awaiting her, informing her that her cousin had just died.

The father had, apparently, taken the first opportunity after receiving his daughter, to express his gratitude for the loving services which had been rendered to her.

On another occasion I was taking notes for this friend when she was having an interview with Mr. Vango. She had just passed through a trial which she had felt very keenly, the illness and death of another cousin to whom she had filled the part of a faithful and devoted sister for many years. I need hardly say that she did not mention these circumstances. As soon as he went under control this cousin was referred to as "standing beside" her; then, almost immediately, her cousin's father was described with sufficient detail to be identified, and she was told, "He met her, and received her into the new state. He looks as if he did not know how to thank you enough, that expression is on his face. He says: 'Of course, I do not know how to thank you enough. You removed a great weight from me.'"

Her race was run, she has joined me now, and now I come to thank you for what you did for her."

I had a somewhat similar experience some years ago.

It was my privilege to be able to open the way for communication between an officer who died of wounds in the war and his widow. When I had removed her doubts, and communication had been established, she wrote to me saying that her husband (whose name was also Raymond) had told her that he knew Raymond Lodge, and that when she had asked her husband if he could tell her of a medium he would like her to visit, he had replied (by table tilts, I think), "I know medium named Gladys."

My friend could not identify this name, so she said: "Can you tell us more?" But received no reply. She then said: "Shall we ask Miss Dallas?" "Yes." This was in July, 1918. I could not at the time recall a medium with this name, although, of course, I ought to have been able

to do so, as I had read Sir Oliver Lodge's book, and had myself visited Mrs. Leonard some years before. It was not until about a fortnight later, when I was visiting this friend, that it flashed into my mind that Gladys is Mrs. Osborn Leonard's Christian name.

We were having a table sitting together, and the sentence was tilted out, "Raymond thanks H. A. D." Then I remembered that Mrs. Leonard's name is Gladys, and we became so interested in talking of Mrs. Leonard and Feda that our attention was distracted from the table. Suddenly the tilts began again, and spelt out, "Y gone?" Evidently our distraction had a similar effect to that which would be produced at the other end of the line if a telephone receiver was hung up!

Interviews with Mrs. Osborn Leonard followed, and brought much comfort. The spiritual atmosphere lightened, and the effect on the widow was so marked that a clergyman told me that he thought what he had observed in this case was the strongest evidence he had come across of the value of this kind of spirit intercourse. My share in producing this effect was only a small one, but it gave me happiness to know that I had been in any way instrumental in effecting this change. About six weeks later I had a very successful interview with a medium I had never met before, who did not know the friend to whom I have referred. She mentioned Raymond Lodge and asked if I knew him. I said that I had never met him, but that I knew another Raymond. She replied: "I heard, 'Raymond is here.' I could tell who it was"; she added, "Is there a distant connection? Somehow marriage is mixed with it." It is correct that there is a distant connection by marriage between the officer I have referred to and my family, although I never saw him, or knew his wife until after this trouble came to her. The medium then said, "He sends a message to thank you for help you gave him. Will you send his people his love?" He is surprised at the change that has taken place, and is grateful to you. If there is anything he can do for you he will do it."

I personally set a high value on this spontaneous and courteous message of gratitude; it denotes a delicate appreciation of the little service I had been capable of rendering, and it reveals the quality of the character of the man who sent it. I hesitated to relate it, for to a critical mind searching for evidence of survival, it may prove of no particular value; on the other hand it seems to me that incidents of this nature have an evidential value which is not sufficiently taken into account. Those who pass on are not always trying to give us tests; sometimes they are able to enjoy, and would have us enjoy, the opportunities which arise for the sort of intercourse which enriches life on earth. True, it is even more blessed to give than to receive, but this does not imply any indifference to the blessing of receiving. The response of gratitude is always acceptable, but when it comes unsought from one who has passed into the higher life it has an added quality of sacredness which protects it from ever being forgotten.

THE LATE MR. PETER GALLOWAY.

We referred briefly in our last issue to the decease on the 6th inst., in his seventieth year, of Mr. Peter Galloway, President of the Glasgow Association. We are now able to give the following further particulars.

From an early age Mr. Galloway was actively engaged in religious and temperance work, and for a number of years was an Elder in the Free Church of Scotland and Superintendent of the Sunday School.

On the 25th October, 1909, his twin sons went down in the ill-fated "Hestia," in Fundy Bay, and he was thereby led to investigate Spiritualism. At first sceptical and not easily convinced, when he did receive satisfactory proof of the continuity of life and the possibility of communication, he threw himself into the Spiritualist movement with all the enthusiasm of his big-hearted, impulsive, generous nature. He joined the Glasgow Association, and became the intimate friend of the late Mr. James Robertson, and exercised great influence on the conduct of the Association. Since 1916 he has been President, and under his guidance the Society has made steady progress. In November, 1920, just prior to his intended retirement from business, his health broke down. Four months later he went to Virginia on a visit to his sons, and returned last June, and although not fully recovered, devoted much time and energy to work for the Association, particularly in pushing forward the scheme for the erection of the James Robertson Hall, with which a commencement was due to be made on the day following his transition. The end came very suddenly, owing to a recurrence of his heart trouble.

At the interment, which took place at the Glasgow Necropolis, a service was conducted at the house of the deceased by Mr. John Stewart, while a public service was also held in the St. Mary's Halls, over which Mr. H. C. Liddell presided, in which Mr. Edmund Spencer and the Rev. W. A. Reid took part. Some two hundred and fifty persons walked behind the hearse to the grave side, where altogether about four hundred people were present.

The pall-bearers were Mr. David Galloway (brother), Mr. Peter Webster, Mr. Alex Webster (sons-in-law), Mr.

John Galloway (grandson), Mr. Shankland, Mr. John M. Stewart, and Mr. J. B. M'Indoe (Glasgow Association). At the graveside an eloquent and impressive tribute was paid to Mr. Galloway by Mr. John Stewart, and the committal service was then conducted by the Rev. W. A. Reid.

A large number of wreaths were sent by friends and societies, including the Glasgow Association, the Edinburgh Association, and the President and National Executive of the S.N.U.

* We of LIGHT offer our condolences to the family and friends of Mr. Galloway, who should be consoled not only by the assurance that the veteran has passed to a higher and happier existence, but that his earth-life was both long and full of service.

PSYCHIC LITERATURE IN FRANCE.

We take the following extracts from a letter just received from M. René Sudre, of Paris:—

I forward to you the first volume of the International Library of Psychic Science, which has been established by M. Payot, the publisher of "Raymond," who will publish under my editorship the works of the best writers on psychic research in France and abroad. The first volume deals with the experimental work of Dr. Crawford. You are aware of the attacks which have been made on the memory of the lamented Professor following the appearance of the book by Dr. Fournier D'Albe. I am one of those who believe in the complete authenticity of the phenomena studied by the late Dr. Crawford, and the honesty of the Goligher circle.

The second volume of the series will be a translation [into French] of Sir William Barrett's work, "On the Threshold of the Unseen."

* We have received the book referred to, "La Mécanique Psychique," giving an account of the Crawford experiments, with illustrations. It is published by Payot, Paris, at the price of 7fr. 50c.

AN ADVENTURE AMONG NUMBERS.

By QUÆSITOR.

We are so accustomed to having figures to make numbers and an alphabet to represent sounds, that we find it difficult to realise that there was a time when there were no such things as figures, and the letters of the alphabet had to serve for making up both words and figures. Thus the Jews had to use the first nine letters of their alphabet for the numbers up to nine, then the next nine letters for the tens (10, 20, etc.), and the remainder for the hundreds. It is not easy for us to grasp the effect which this had upon their minds. But let us try to imagine that we had no separate alphabet and had to use the figures for letters, 1 for A, 2 for B, 3 for C, 4 for D, 5 for E, and so on. Instead of writing BED, we would have to write 254. Consequently, the idea of bed, and the number 254 would become bound together, so that the one would always suggest the other. That is as far as the process would go, because 254 means two hundred and fifty-four in our system, and nothing else. So each word would have a separate number, and little more would come of it. But this is because the figure 2, when it is the first of three figures, represents two hundred in our system. To the Jews, however, 2 was always two, wherever it came, since they had another letter for twenty, and another letter for two hundred. So a word represented to them, not a number, but a row of detached figures (as if instead of BED we wrote 2, 5, 4.). Hence there was an irresistible temptation to make such a row into a whole by adding them up. This gave small and convenient totals. Thus the Hebrew name of God, which is now popularly called Jehovah, was spelt with the four letters יהוה which represent the sounds J H V H, and also the numbers 10, 5, 6, 5, which, added together, make twenty-six. To certain minds these numbers were so obvious that they were led to notice how the numbers of different words were related, and to use these relations as a means of grouping various words together. I knew that this system was used by a very great school of theologians, but their teachings are not very accessible, and I had not followed the matter up.

When, however, attention was drawn* to the fact that a similar system in Greek was not only possible, but had actually been used by certain writers, my interest was aroused, especially as it appeared that the New Testament contained, not only examples of it, but a systematic use of it. I was puzzled by the question: How did it arise? Was it done consciously or unconsciously, by men who had got the numerical values of numbers worked into the very fibre of their minds, or was it done by some Intelligence behind? I thought that it was done deliberately, but I wished to test it somehow. After some thought, I hit upon a test, which might cast some light upon the question. There could be no question as to whether the translators of the Authorised Version were thinking about numbers. I numbered the English Alphabet after the model of the Greek and Hebrew, thus:—

A	B	C	D	E	F	G	H	I	J
1	2	3	4	5	6	7	8	9	10

K	L	M	N	O	P	Q	R
20	30	40	50	60	70	80	90

S	T	U	V	W	X	Y	Z
100	200	300	400	500	600	700	800

and used these to find values for English words thus:—

G	7	L	30	J	10	C	3
O	60	O	60	E	5	H	8
D	4	R	90	S	100	R	90
		D	4	U	300	I	9
	71			S	100	S	100
			184			T	200
					515		
							410

BODY similarly added up to 766, and BLOOD to 156. As none of these figures seemed to have anything to do with one another, I thought that this went to prove that the N.T. facts were not produced by any over-ruling Intelligence, and probably not by subconscious action, and was inclined to let it go at that. But it occurred to me that

the test was not fair. We should never number the alphabet like that, we should number it serially, thus:—

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

R	S	T	U	V	W	X	Y	Z
18	19	20	21	22	23	24	25	26

So I began again, taking the numbers from this new list, G = 7, O = 15, D = 4.

G	7
O	15
D	4

26 which is the same number

as that of the Hebrew יהוה (i.e., Jehovah). This seemed startling, so I went on:—

L	12	J	10	C	3
O	15	E	5	H	8
R	18	S	19	R	18
D	4	U	21	I	9
		S	19	S	19
	49			T	20
			74		
					77

Now 49 is the square of the sacred number 7, which appears in both the others, twice in the number for CHRIST, once in that for JESUS. Moreover, the number for JESUS, 74, is twice 37, and 37 has been shown by Bond and Lea to be the basis of a great series of titles of our Lord in the Greek.

Then came a curious series:—

F	6	S	19	H	8
A	1	P	16	O	15
T	20	I	9	L	12
H	8	R	18	Y	25
E	5	I	9		
R	18	T	20		60
	58		91		

THE (20 + 8 + 5) = 33
FATHER = 58

91. This is curious!

because while it is scarcely correct to say "The Father is a Spirit," it would be correct to say "The Father is Spirit."

HOLY	= 60	JESUS	= 74
SPIRIT	= 91	CHRIST	= 77
	151		151

Here again, the combination is theologically exact. For since THE = 33, THE HOLY SPIRIT = 184, and, of course, our Lord is not the Holy Spirit, while, when He breathed upon the Apostles, before the Ascension, He gave them "Holy Spirit" and not "the Holy Spirit" as the Authorised Version wrongly translates. So, here, the numbering actually corrects an error! BODY and BLOOD work out at two numbers, nearly identical in value, 46 and 48. The sum of these is 94, which is the value of the words, THE CHURCH. The next two words taken—the last of this trial group—were LIFE = 32 (i.e., 2') and ETERNAL = 75, both rather suggestive, but leading to nothing at the moment.

I now turned, with some curiosity, to see what results would be obtained in the story of the Nativity. They were striking—MOTHER counts up to 79, as also does VIRGIN—as though to bind together what men have put asunder. It will be noticed this is a "seventy" (i.e., a number beginning with the sacred 7), and that the number for JESUS and CHRIST are seventies: it is then curious to find that 78 = BETHLEHEM = THE EAST. Of course, "Wise Men from the East" came to Bethlehem, but, besides, the word translated "East" means the Dawn, or as it is translated in the Benedictus, "the Dayspring," which is there a title of our Lord, so that Bethlehem is the birthplace of Him Who is the Dawn. (It was noted later that the

* By F. Bligh Bond and Dr. T. S. Lea, "The Greek Cabala" (Blackwell, Oxford).

number of JESUS, 74, is also the number of CROSS, of MESSIAH, and of GOSPEL.) That peculiar expression, "the parts of Galilee" (it is curious, for no one would dream of talking of taking a child to "the parts of Scotland"), gives, on counting, PARTS as 74 also. THE ANGEL = 72 = FIRST. JOSEPH reckons out at 73, as does EGYPT, which is very remarkable, considering that St. Joseph took the Mother and Child to Egypt, while his celebrated namesake in the Old Testament was Viceroy of Egypt.

GABRIEL = 54 = LOVE. Fittingly may Gabriel say, "I am Gabriel who stand in the presence of God," Who is Love. And 54 also = HANDMAID, another link such as we saw above—indeed the numbers seem like a hidden net-work, binding the story together. Another is 57, the number of MARY and of BIRTH (and also of CITY—our Lord was born in the "City of David," and she is a symbol of "the City"). NAZARETH = 93 = THE WORD. Nazareth was the home of Him who is the Word.

The number of WISE MEN = 88 = VISION (also FAITH 44 + HOPE 44, note the binding together of these two). STAR = 58 = FATHER. The fitness of this is obvious, but it seemed disconcerting to find that MANGER = 58. Of course, the star led to the manger, but something more seemed to be required. This soon suggested itself. A manager supports and puffers food, so that the child in the manger is a fitting symbol of the Food of the Soul, sustained by and offered by the Father.

Joseph is said to have taken "the young child" and his mother to Egypt. THE YOUNG CHILD = 151 = JESUS CHRIST. The same is the number of THE CITY OF DAVID, S. Luke's name for His birthplace (and, as was found later, also of THE INCARNATION, of MY BELOVED SON, and of His characteristic rite, THE BREAKING OF BREAD, "He was known in the Breaking of Bread"). It is well known that Bethlehem means "the House of Bread"; it is interesting to note that BETHLEHEM OF JUDÆA = 141 = THE LORD'S TABLE, and in connection with the position of our Altars to remember again that BETHLEHEM and THE EAST have the same number.

It remains to note that the word BABE comes to 10, which is the basis of our system of numeration, as that Babe was of all that followed: and that GLORY OF GOD = 138, which is twice 69, the number of THE CHILD, and equals THE SAVIOUR.

This list includes almost all the words which were counted. The subject had now an interest of its own, and I determined to develop it without regard to any question of theory whatever. For it seemed as though there were a significant system lying behind the words of our familiar English version, using its vagaries, though, as we have seen, not tied to its mistakes. After all, English, too, may well be a sacred language. A literal translation of "I am Alpha and Omega" would be, "I am A and Z": Z = 26, A = 1, 26 + 1 = 27, the cube of 3, the number of the Trinity. Besides there are 26 letters in our alphabet, and 26 is the number of GOD, as it was of יהוה of old.

* The above article, which is from the pen of a theological scholar of standing, connects with the address on "The Secret of the Eucharist," by Ellis T. Powell in LIGHT of March 26th, 1921.

"FACES IN THE DARK."

A CASE OF "PICTURE MEMORY."

I spent thirty-three years in India and retired fifteen years ago. My principal recreation during a life of very arduous work was painting. During the last twelve years or so in India, I had to travel so much that I could not find time to work completely from Nature. A few hours in a place were generally as much as I could get, and these new scenes would have been lost entirely unless I could record them somehow in my memory. So I began to cultivate a "picture memory," and gradually evolved certain abbreviated notes which, jotted down under the merest outline of a subject, coupled with a concentrated effort to remember the scene and its atmosphere, served to bring the whole scene, its colouring and values, vividly before me at any subsequent time. It did not come at once, only by daily practice, which became so much a "practice" that I don't think I ever was out of doors, or in streets, or among buildings without, as a matter of course, and well-nigh without effort, noting "values," "colours," and the varied atmospheric effects of each of the multitudes of compositions that offer in the East from dawn to dusk. All these notes, with the outline sketches I kept, with the intention of painting from them when at leisure on retirement.

I brought them home to England and began on them, and found that with few exceptions the "pictures" came back to me, when I looked at these scraps, well-nigh as freshly and clearly as when I had actually seen them years before. I had established a *picture memory* (which I am glad to say has not yet deserted me). In the few instances in which I could not recover the vision (for of course it was

that) I used to concentrate on it when lying awake at night, but only very rarely did I succeed. What I *wanted* evaded me; other scenes not wanted at all would come up, to my annoyance.

And here is where the to me, unaccountable thing began to happen. I found that when just on the verge of falling asleep, and whether I had been trying to recall pictures or not, figures and faces, with appropriate settings of streets, etc., would suddenly emerge out of the darkness. If I opened my eyes they disappeared, as a rule. But this kind of thing happening almost every night, I found, after a time, that by relaxing all thought-effort, they very soon appeared again, but I could never command them, as it were, and I could never get them to recur more than three or four times at most. And the remarkable thing was that these pictures not only never resembled the scenes I would have liked to see, but they never resembled any people or faces that I had ever seen, and it was always people and faces. They were mostly ugly in the extreme, generally mocking or laughing inanely. A dim disc of light would suddenly appear, and as suddenly brighten. There would be a whirling motion in the light, which, with astonishing rapidity, developed into moving figures which invariably came *towards me*; as figures in a cinema do they would enlarge rapidly, come up to the front, just as in a cinema, and then disappear at the edges of the lightened disc. Once or twice by good fortune—none of my conscious doing—a beautiful face or figure (but none that I recognised) would appear, and when it did, it was so bright and so well impressed that I have opened my eyes and still held it for quite a time.

And once, and once only—it was during the war—an odd thing happened. Out of the whirl of uncouth figures to which I was accustomed, a big stout man, in a grey suit and Homburg hat, emerged, and came up (apparently) so close to me, staring pointedly at me, that I expected him to touch me. The movement and the figure were both so aggressive that I mentioned it to my family the next morning. Two or three days afterwards, travelling up to the City by Underground, that same man came into my carriage. I was sitting on a vis-à-vis seat. He sat at once opposite to me, and then with a hasty glance towards me moved away far down the carriage, looking upset.

Perhaps my stare of wonderment at him disconcerted him. I did not see him get out, but I did not see him again. That is intelligible enough, however; he probably passed into the next compartment. He was solid enough, no ghost. Of that I was quite sure.

A. G. A.

STRANGE CRAFT.

THE REFLECTIONS OF AN OLD SEAMAN.

How often in life do we antagonise and alienate those who hold different views, just for lack of that sympathy and understanding which is the open sesame to all hearts and minds.

The writer, in early life, was at times engaged in "dredging" down the Thames by means of the anchor which, lightly touching the river bed, checked the speed of the craft. This was necessary in fogs, it being dangerous for a sailing barge to do otherwise for fear of collision with stationary craft. Often we came across some vessel looking in the gloom like Vanderdecken's phantom ship, and exchanged sarcastic and humorously unfriendly remarks on its position in the tideway. Time and again, however, we discovered, on further acquaintance, that amongst the crew were shipmates from the same Medway Port as ourselves, and we have lawered up to them and spent a friendly time.

Beatrice Harraden, in "Ships that Pass in the Night," tells of a man whom the heroine met in a retreat in the Alps and Switzerland, who was called "the disagreeable man." Closer acquaintance showed him to be one whose apparent rudeness veiled a golden heart. This was discovered by this heroine, Bernardine, talking to him one day on the idea of God as judge, when the disagreeable man said, "If there be a God, He will know better than ourselves that life is hard and difficult, and will be astonished, not because we are not better, but because we are not worse." In the light of that kindly philosophy the disagreeable man did many acts of kindness towards the poor residents in other Alpine villages.

Getting down from the plinth (Trafalgar Square) the other day after addressing the crowd, I was approached by a gentleman who rather truculently, I thought, said: "I am a Tory." I said, "Well, what of it?" and smiled. He then said, "But you have put into words all that I feel should be, and I agree with you."

Strange craft, but all sailing to the same port. Our Spiritualism is a harmonial philosophy. Its use and function are to unite every thinker under the sun. Shunning the combative methods of the past, we must agree to differ from and differ to agree with our fellow seamen till the fogs of life are dispelled by the Spiritual Sun of Love and Wisdom in the light of which there shall be no "strange craft."

—HARRY FIELDER.

THE REALITY OF THE DIRECT VOICE AND A BOOK TEST.

(SEANCE DESCRIBED BY MRS. HUMPHREY OF HAYGROVE, BRIDGWATER.)

In view of the interest which the direct voice sittings seem specially to have aroused of late, and further to back up the book tests given by the Rev. Drayton Thomas, I venture to offer an account of a portion of a sitting held with Mrs. Cooper, for direct voice, at the British College of Psychic Science, Holland Park, on December 18th, 1922.

The usual conditions were observed, i.e. the sitting was in the dark and a musical box was playing the while, this instrument being rewound by me from time to time.

The séance was an extraordinary one for me, too, because for the very first time I had that wonderful experience of hearing the people who had passed away from earth, our friends on the Other Side, talking to *each other*, and for the moment taking little notice of the sitter or medium. No words of mine can convey to others the effect of this unexpected experience, the wonderful reality and truth of it all; if I *had* had the least doubt as to the reality of "the voices" I desire to say here that nothing could change my view now of the entire truth of this matter so far as this particular medium is concerned. Parts of the sitting consisted of private messages which cannot be offered for publication, but once a thin and rather poor voice said, "Mother, I'm mother, my dear. I've had such hard work to get through to-day; but I'm so pleased to be able to talk to you; and did you feel me near you on the steps?" I said: "No, I certainly did not. What steps do you mean?" She replied: "The fourth step, dear, where you slipped. I was pressing up close against you and trying to help you, to save you from falling. Didn't you really feel me?" I said: "No, I felt nothing of you, mother."

The voice ceased after more private messages, and eventually my brother came along with his usual greeting, "Hullo, Liz!" I said, "Hullo, old chap!" He said: "My word, I am glad to have got through, there has been a 'scrum' over it, such lots of chaps you seem to know. I'm glad to get a word anyhow!" Now there commenced what I can only term a "wordy war" amongst some of the spirits themselves, talking "behind the scenes" as it were thus: "Oh, go on, I tell you, I'm going to have a word to-day." "No, get out, it's my turn." "Jerry, get out, she's come here for me, not you! You always barge in. I tell you I *will* have a go." This went on for quite a little time, and really one felt one ought to be able to see the pushes and shoves which must accompany the voices in the desires of those on the Other Side to have their turn and opportunity! It was surely the most extraordinary experience of a psychic nature that I ever had.

Presently my brother spoke again, saying: "Well, I've downed that little lot, but it *was* a trouble, and now I've only made a way for mother, for she wants to give you something special." Then the thin sort of voice again spoke and said: "I want to give you a test, dear. You know the bookcase on the wall, over the table in your sitting-room?" I replied, "Yes!" She said: "You quite understand which bookcase?" I said, "Yes." She continued, "Well, look in the third shelf from the bottom, not the third row of books, but the *third shelf*, the fourth book in the row, left to right, and the twenty-sixth page. There is something there in which you are interested, something to do with light or brightness. If it is not the twenty-sixth page, look at the sixty-second. Good-bye, dear, but write it down *now*."

This really closed the sitting and I wrote down the par-

ticulars then and there on paper I borrowed from the medium. I went home and produced this paper before my family and we turned to the bookcase indicated (there are five separate ones in this room, but this is the only one screwed on to the wall, *above a table*), and on the third shelf from the bottom and the fourth book, left to right, we found a copy of Whittier's poems, and, on turning to page twenty-six, we found part of a poem on the "New Year," addressed to the patrons of the "Pennsylvanian Freeman." The part of the poem on page twenty-six contains the word "light" four times, and the verses run as under:—

From Hudson's frowning palisades,
To Alleghany's laurelled crest,
O'er lakes and prairies, streams and glades,
It shines upon the West.

Speed on the *light* to those who dwell
In slavery's land of woe and sin,
And through the blackness of that hell,
Let Heaven's own *light* break in.

So shall the Southern conscience quake
Before that *light* poured full and strong,
So shall the Southern heart awake
To all the bondman's wrong.

And from that rich and sunny land,
The songs of grateful millions rise,
Like that of Israel's ransomed band
Beneath Arabia's skies.

And all who now are bound beneath
Our banner's shade, our eagle's wing,
From Slavery's night of moral death
To *light* and life shall spring.

Broken the bondman's chain, and gone
The master's guilt, and hate and fear,
And unto both alike shall dawn
A New and Happy Year.

On the same page is also a poem addressed by Massachusetts to Virginia, and the word *light* appears still again once therein on page twenty-six.

I am intending to go right through my "Whittier" to see on how many *other* pages the word *light* may occur so many times, but I have not yet accomplished this. My mother said her "test" had something to do with light or brightness, and this is certainly carried out in the spirit of the verses also, and she also said "there was something there in which I was interested," and I think there is perhaps nothing in which I am *more* interested than the cultivation of a general spirit of independence, which I consider makes so much for strength of character.

With regard to my mother saying that she stood beside me "on the steps," I desire to say that though I had no knowledge of her presence, I certainly did slip on the stairs whilst going into town from Golder's Green. I caught my rubber heel somehow and nearly went headlong, and it was *near the top*, but I cannot say that I recollect it was any particular step. I had to get the heel repaired in a snap whilst I waited as it had pulled right away.

THE CHILD AND DEATH.

When the little child shows fear, or curiosity, about death, then will be the time to speak of this universal experience in a way the least calculated to awaken dread.

Remind the child, in suitable words, of the alternation of night and day, for instance; and represent death as like the period during which it sleeps. Or, if it has travelled by railway, to the passage of a train through a tunnel.

Above all, avoid the appearance of any settled sadness on the subject. Compare the gloom of death with the passage of a big cloud across the heavens.

External nature is full of suggestive analogies, but an

enquiring mind will continue not long satisfied with these. It will presently see their insufficiency because every form is finally dispersed.

The child in touch with the mind of its parent will unconsciously catch the dominating thought, and our first care, therefore, should be to possess the living thought ourselves.

Do we believe in death? If so our child will bend that way.

On the other hand, if we believe only in Life, inherently inheritable, day after day, worlds without end, we cannot fail to communicate this living conviction to the child.

—THOMAS TUDOR POLE (in "Brotherhood").

THE SECRET OF GRAVITATION.

BY "LIEUTENANT COLONEL."

Two recent articles in *LIGHT* dealt with the subject of Gravitation, in which the authors have quoted psychic communications, and in the former case compared these with asserted scientific opinions. In each case the articles give a misleading impression which it is advisable to point out to that class of reader who is not conversant with the subject.

In the suggestion of "ether pressure"—an idea once held but now exploded—it should be recognised that there is no knowledge of such pressure, and can be none, for we have no possible means of measuring ether. Also to exert pressure it must be either granular or a perfect fluid. In the former case the movement of the ether, and other bodies, would meet with resistance in the direction of its path, which would mean that the pressure would be greater on that side facing the movement; but we know it is not so. In the latter case, the pressure of a perfect fluid would be equally divided over the whole surface, and the presence of any extraneous body would not have the least effect on that pressure. Consequently the pressure or "interference" theory is untenable.

Coming to the psychic communications, it is important to realise the danger of trusting to these on abstruse scientific questions, for to be able to give communication on such subjects, it is necessary that the potential idea should be present in the mind of the recipient.

Communications are given by *ideas* not words, and the idea is put into words by the brain of the medium. The impossibility of transferring an unknown quantity from one mind to another would be realised if we had to explain to an untutored savage the action of wireless telegraphy, for instance. The only conception he could get would be a movement of air or sound, or some form of spirit action; but we should have completely misled him, and his future statements about it would be wrong.

But ideas are more difficult to transfer than words, except when the ideas are in common use; the known subjects of telepathy are always of a very simple nature, and the blame is not on the transmitting brain, for that deals with all subjects, but on the receiver, who does not appear to be able to accept anything but simple ideas.

Having made this point, we will consider the supposed communications, and see how far they are logically probable.

The first article explains Gravitation as due to the pressure of "aerial" forms in the surrounding space ("aerial" is an unsatisfactory word with an indefinite meaning). These forms must be either material or non-material, and if the former must comply with the laws of matter; that is to say, they must be subject to Gravitation, and consequently be part of the "envelope" of the world and move with it, in which case they would exert no more pressure in one direction than another, any more than is done by the atmosphere.

If, on the other hand, they are non-material, they must be permeable to, and themselves permeate matter, without resistance; consequently they could exert no pressure on it.

The second article is equally mystical in its language. It calls Gravitation an "actual element, a form of the one basic substance."

Again we are "up against" loosely used terms, for elements are the more or less stable groups of electrons, which retain their formation, and beyond that the word has no real or basic meaning; while the idea of a single substance from which the universe is composed is equally improbable. Why, because there is a material or "sense" limit, should we assume but a single substance at the other side of that limit, or that but one of the probable myriad substances beyond our ken is used as the basis for everything within our perception? It is, at least, more improbable.

Then there is a reference to "detached portions of planets flying chaotically in space," as an example of disconnection, but there are no such things; every atom of matter in space is within the gravitational range of one solar system or another, and can only change its system for that of another under very exceptional circumstances.

Again, man does not possess "every ingredient which is represented in the physical world"; far from that, his elemental ingredients are comparatively small in number. Also affinity is not confined to elements of the same kind; in fact many elements have greater affinity for atoms of other elements than they have for their own kind.

There are many other fallacious statements, which all tend to show that as a valid "communication" on the subject the article carries no weight.

Our only knowledge of Gravitation is, that it does not conform to any of the laws of energy, that it tends to ultimate concentration, while energy tends to ultimate dispersal; that it is permanently persistent, and can be opposed but not overcome, and that it is inherent in matter, or is a result of the existence of matter.

The origin of the electron of matter, the quanta of energy and gravitation are the three apparently insoluble propositions of science, at least from a material standpoint.

MEDIUMSHIP AND ITS EVIDENCES.

Science has studied the phenomena of dissociation and multiple personality in a number of pathological cases, and succeeded in reintegrating the mind of the patient. A medium, it is thus contended, is a pathological subject and should be cured and not allowed to remain in a dissociated state. But mediums do not remain in such a state. Most of them, at any rate, live their normal lives like the rest of us. It is optional for them to go into trance, or semi-trance, and only then do such phenomena occur. This is a very distinct difference. Again, there is no physical accident or mental shock, no slow building up or development of another personality or phase: they come ready made and fully developed as it were out of the blue. They do not depend on memories acquired by normal experience through one and the same body, as in the cases of multiple personality. In two cases of multiple personality three or four secondary entities have been distinguished from the primary, but there is always, even when it is the simplest case of dual personality or bifurcation, the most serious conflict and distress in the life of the individual, and the sex is always the same. In mediumship we have to deal with scores and hundreds of entities of both sexes, different nationalities, and so on, a regular population, and yet the primary personality remains unconfused and stable in everyday life. If the two sets of phenomena are due to precisely the same causes, we should expect to find the medium a raving lunatic. Now, as far as I am aware, none of those who have studied the pathological phenomena of multiple personality, assume that the elements of the different streams of memory come from any source outside the patient's experience, so that unless they are persuaded of the elaborate theory outlined above, they at any rate are debarred from explaining such a case as the following. I once had a number of sittings with a medium who had previously been employed by several medical men in Australia as an aid in diagnosis. She was a frail little woman of English descent, of no education and a very negative type. From the time of seven years old she had been wont to be controlled by a very vigorous entity, speaking broad Scots in a deep voice, purporting to be an old doctor who had died a century ago, and recommending old-fashioned recipes. It had been verified that there had been a doctor of the name he gave in Edinburgh, and also by the discovery of his tombstone in the churchyard he had indicated. It is impossible to believe on the accepted theory of multiple personality that a child of seven could possess a mind-content out of which such an entity could be manufactured. You have to push even the extended theory to the last limits of absurdity in supposing that an infant's transliminal can unaided accomplish such an amazing product.

But further: these strange constructs have frequently strong wills and sometimes very intelligent views of their own on the subject. You cannot argue them into accepting the proffered sceptical description of their genesis and consenting to their own abolition. At any rate, on several occasions I have heard the matter discussed by the manifestations and ridiculed from their point of view. It will be said that this is simply the transliminal of the medium defending its own interests; if the medium's normal intelligence were decidedly of the contrary opinion, the transliminal would not be able to sustain itself in the face of this opposition. But there are numerous cases where the sensitive has at first been exceedingly sceptical, and only after long resistance has yielded to the simpler hypothesis as the better explanation of, at any rate, what he has so intimately experienced himself.

No, there is some fire of reality under all this smoke of appearance; it is not all such stuff as dreams are made of.

G. R. S. MEAD in "The Quest."

ST. JOHN'S SPIRITUAL MISSION,
WOODBERRY GROVE, NORTH FINCHLEY.

In his address given at this hall on Sunday last, Mr. Fielder said there was a need for Jesus who brought into the world a *sane* anthropomorphism. The finite mind could not otherwise comprehend the infinite God. The speaker also said that the revelation of God in Jesus called out true worship from men, illustrating this by describing a meeting in which the late Mr. Will Crooks, M.P. for Woolwich, at a meeting in Victoria Park, called for three cheers for Jesus, and elicited from a vast crowd of stavedores and dockers a magnificent response. The real spirit of Jesus drove out from the churches the attitude of exclusiveness. Concluding, the speaker said the presence of the Christ would be the truest solace in the hour of transition, emphasising this by a little word-picture of early experience, when carried in his father's arms as a boy one night down the pier at Strood, Kent, rowed in the dinghy across the dark river, Mr. Fielder, as a child, was put to sleep in the little berth to awake next morning to a world of vigorous life. The service ended by Mr. Engholm giving an impressive benediction.

LIGHT,

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THE NEED FOR RECKLESSNESS.

In one of his later books, "The Cutting of An Agate," Mr. W. B. Yeats, poet, playwright and now Irish senator, points to the need for recklessness in the championship of any great cause. He remarks that "even if what one defends be true, an attitude of defence, a continual apology, whatever the cause, makes the mind barren. . . . We lose life by losing that reckless Castiglione thought necessary even in good manners, and offend our Lady Truth who would never, had she desired an anxious courtship, have digged a well to be her parlour."

For ourselves, while we may have many anxieties in small matters—which, indeed, are the only matters that demand anxious care—we regard the career of our cause without qualms or forebodings. We have seen that at times its progress required a reckless disregard of consequences, a willingness to go ahead careless of blunders, if only to counterbalance a great mass of conservatism and cold prudence. There are those whose instinct it is to live dangerously. To-day they are more conspicuous than ever in the history of Spiritualism regarded as a matter of "religious endeavour."

Their exploits send cold chills down the spine of Discretion, and make Exact Science chatter as with an ague. They mangle the King's English in the Halls of Learning, and their trappings in the "trim parterres" of Art provoke many a wail. They are too concerned with the flaming truth they carry to be conscious of these things. Such a spectacle is, of course, not confined to Spiritualism. It is visible on every hand, the tumultuous beginning of a new order of life and thought.

It would be unwise to argue for recklessness as a virtue, but it is often a very necessary quality in such a battle as that which we are now carrying on. It is the inevitable reaction from apathy and from the obstinate obstruction of spiritual inertia. That obstruction of the new spirit of life which is now pouring into the world sets up revolt—there is a wrestling of forces until an explosive compound is produced which usually results in blowing the obstructions sky high. There is much incidental damage, but it is a small price to pay for the results achieved.

Keeping our sense of proportion, looking over the whole area of the movement, we can see how in the general composition of forces there is a continual process of repair and readjustment.

We who have assured ourselves of the spiritual nature of man and have made that our centre may go straight ahead, untroubled and unafraid, amid all the confusion and clamour of tongues, the counsels of timidity or the riotous excesses of undisciplined enthusiasm.

There is recklessness on both sides, and the recklessness of the enemy also has its uses—to us. We see, for instance, that form of it in Materialism which represents the desperate resort of the prisoner in the American story who "denied everything." Here we have the attitude of Sir William Barrett's "wholesale believer" balanced by the wholesale unbeliever! Of the two we prefer the former, knowing that the Universe is on the side of the soul that affirms rather than of "the spirit that denies."

We look around and notice a tremendous advance in the progress of the spiritual idea. Things hardly whispered a generation ago are shouted in the market place to-day. "Man is a spirit"—it is proclaimed by the divinely reckless as a gospel; it is endorsed with appropriate quietness by the "wise and prudent."

Matters affecting the genuineness of the mediumship of some particular Noakes or Styles are drawn from time to time like red-herrings across the trail. There is an attempt to make it appear as though the whole great question revolved round these little centres. That can only be for those who have lost the sense of proportion. We can leave them to recover it anon.

as round and round we run,
Ever the Truth comes uppermost and ever is Justice done.
Truth may owe at least as much to her reckless champions as to her prudent partisans. But it is quite evident that she needs both.

PROFESSOR RICHEL AND THE "SPIRIT HYPOTHESIS."

We have just received from Professor Richet a letter, doubtless elicited by recent articles in LIGHT reflecting upon the theory of cryptesthesia as being the explanation of psychic phenomena. The following is a translation of Professor Richet's letter:—

To the Editor of LIGHT.

SIR,—I attach too much importance to the opinion of the readers of LIGHT to leave unchallenged the erroneous statement that "cryptesthesia" is a hypothesis. It is not at all a hypothesis: it is the enunciation of a fact—the fact that human intelligence is capable of perceiving vibrations, and also of acquiring knowledge which is not obtainable through the ordinary channels of the senses.

Spiritualists cannot deny the fact of cryptesthesia, but they explain it by the intervention of spirits. The only difference—and certainly a very profound one—between them and myself is that they go farther than I do and put forward for the phenomena of cryptesthesia an explanation which I believe to be at least premature. For my own part, I am not able to offer any explanation that appears to me to be satisfactory, and so confine myself to a term which gives a precise expression to the fact, but the fact is not more disputable than the spirit hypothesis or any other hypotheses. It is enough for me to have very solidly established the fact to which I have applied the term in question, and for the moment that is sufficient.

Yours, etc.,

Paris.

CHARLES RICHEL.

THE AULD FOLKS GAE HAME.

A REVERIE.

We min' the days o' youth,
Far back, they seem uncouth,
When we'd teach oor faither an' oor mither;
Little thinkin' that they kent
A hundred times per cent.,
A' oor knowledge an' oor pride together.
We stepped awa' ahead,
Ambition's wings outspread,
We tho't we'd see the world turn true;
The world birls roon as fast,
Oor youthfu' vim is past,
And weel—oh weel, we're juist the auld folks noo.

But blessin's we hae kent,
We sense a purpose meant
By Providence that rules abune us a';
Like ripened fruit we'll drap
Intae the gardener's lap,
We'll slip awa intae the inner ha'!
An' frien's that went before,
Shall greet us as o' yore,
For Death, it is an angel thro' an' thro',
We've dune oor little best,
Wi' God we leave the rest,
Oor mantles we'll bequeath the young folks noo.

The Jordan's no far aff,
Its waters sing an' laugh,
For what's tae fricht an' honest soul tae plunge?
Nae priestly rites tae fear,
For God is ever near,
The Temple o' the he'rt He does expunge.
The Captain o' oor Soul,
'Tis He who can make whole,
An' ev'ry man's the Skipper o' his craft;
The darkness o' the night,
Flees frae the mornin' light,
There's naught but Spirit Glory fore an' aft.

—WILLIAM M'KAY.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Lord Balfour on Friday, February 16th, concluded his course of Gifford lectures on Natural Theology at Glasgow University. According to the "Times" report the next day, Lord Balfour, discussing the possibility of communion between spirit and spirit, said: "He was inclined to think that, as between human spirits, there was more in it than could be fully expressed by the most elaborate system of external signals. If they held, as he held, that life was the result of the gradual divine influence upon the course of human thought they would look forward to truth being more and more clearly brought to light and they would feel convinced that there was nothing to fear from science, but that their great interest, so far as this world was concerned, was to press on science by every means in their power. The beliefs which they all held, which were the bonds uniting them and made the foundation of society possible, could only be considered as a rational system if it were treated in a theistic setting."

Mr. and Mrs. Horace Leaf arrived earlier from their Australian tour than was expected. Wishing to avoid the Bay of Biscay they landed in the South of France, and came home by the overland route. Mr. Leaf is, we hear, very satisfied with the results of his tour, especially in the Commonwealth. A welcome home social meeting is to be held at Mortimer Hall, Mortimer-street, Regent-street, London, on Monday, March 5th, at 7 p.m., when Mr. H. W. Engholm will take the chair. Mr. Leaf will also make his first re-appearance on the Spiritualist platform at the Æolian Hall, Bond-street, on Sunday, February 25th, at 6.30 p.m.

What may prove to be yet another case of "Poltergeist" has been reported in many of the newspapers recently. According to the "Daily Mail" of February 19th, its correspondent writing from Wisbech (Cambridgeshire) on Sunday last, gives the following particulars:—

A story of a series of mysterious incidents at New Barn Farm House, Gorefield, about four miles from here, was told to me by Mr. Joseph Scrimshaw, a fruit farmer, who lives there with his eighty-two years-old mother and his fifteen years-old daughter. The house, which has eight rooms, stands in a lonely position outside the village and is separated from the roadway by a broad ditch. The incidents are the talk of the countryside, and hundreds of people from miles around have been to look at the house.

"About eleven last Monday night," said Mr. Scrimshaw, "my mother called me and told me that her lace caps had been thrown, one at a time, from a side-table on to the bed. While she was speaking to me there was a loud crash in an unoccupied bedroom. I rushed in and found that a washstand had fallen over. Then the washstand in my own bedroom fell. As soon as we picked them up they fell over again."

"I fetched a neighbour. As we were approaching the house we heard furniture falling. My friend and I picked up the furniture, but as it soon fell again we left it."

"On Tuesday morning there was a crash in the dining-room. There was no one in it, and we found that a big table had fallen over and that one end of the piano had moved two feet from the wall. Later there was a noise in my bedroom, and we found that the washstand had moved to the other side of the room. In the afternoon a cupboard, a weather-glass, and a filter were found to have fallen. That night a table and gramophone in the dining-room fell and the washstand moved to the other side of the bed. All that night furniture in different rooms was thrown about."

"On Wednesday morning a clock fell off a nail and a heavy marble clock fell off the mantelpiece. Olive (Mr. Scrimshaw's daughter) and her grandmother were so upset that they had to keep to their beds. When Olive was in bed books were thrown from a table on to her bed. During Wednesday nearly all the crockery and glassware in the pantry was smashed."

"Pictures and ornaments fell over. The string of the pictures was not broken. Twice during the week a pianola fell over. A constable who was watching with us helped to pick it up. During the time my mother and daughter were in bed things fell in downstairs rooms."

"I have not had my clothes off for a week. I have fourteen cats, but they could not throw heavy furniture about."

I have talked to several people who watched in the house, but could not find one who actually saw any-

thing thrown over. All the rooms, excepting the kitchen and dining-room, are in a state of disorder. Olive, who is very small for her age, told me that the books seem to fly from the table to her bed. "I do not believe in ghosts," she said, "but I cannot understand what has happened."

Mr. Scrimshaw estimates the damage in his house at more than £200.

Mr. R. H. Saunders, of Surbiton, Surrey, has written a most effective reply to Mr. N. Maskelyne's article on "Spiritualism Exploited," that appeared in the "London" Magazine of January, and which article we had occasion to refer to a week or so back. Mr. Saunders has at his own expense published his article in pamphlet form, and any reader of LIGHT who desires a copy can obtain one from us by applying for it by postcard to 5, Queen-square, W.C.1. In the course of his article Mr. Saunders writes:—

No Spiritualist objects to the strongest condemnation of fraudulent mediums, although it is often forgotten by the public that Spiritualists themselves, who are far more concerned than others in keeping their subject above suspicion, have detected and exposed such frauds far more than others, and are ever ready to do so—they hold no brief for cheating mediums. Fraud has existed, exists now, and probably always will, in this, as in all other matters. Psychic power is not necessarily the possession of the most spiritual natures, and those who misuse the gift are to be reprobated. But it must be remembered they have the gift, which is not stable, and may leave the possessor at times. It is then that an attempt may be made to reproduce phenomena by fraud. All mediums of this type that are known to the London Spiritualist Alliance are rigidly excluded from their list of mediums. The charlatans who do not possess, but who simulate psychic power are rogues, and must be treated as such, and it seems Mr. Maskelyne has struck a rich vein of this ore. Prejudiced opponents of any subject under discussion are apt to get heated, but nowhere is the prejudice shown in so rabid a form as by opponents of Spiritualism. Their minds are so biased that it is most difficult to get a fair hearing. The statements made in Mr. Maskelyne's article are of a sweeping character, condemning the phenomena, good and bad alike, as fraud. Even the editorial comments are not quite free from bias. The editor has taken at face value Mr. Maskelyne's assertions, and has assumed that the so-called recent "exposures" are really such, whereas they are *ex parte* statements, and the other side has yet to be heard.

The Rev. G. Vale Owen's lecture tour in the United States is meeting with much success, and from the reports just to hand we learn that his audiences in each city deeply appreciate him and his discourses. There is considerable public interest just now centred in a controversy between the Rev. Dr. Percy Stickney Grant, of New York, and the authorities of the American Episcopal Church. Bishop Manning is shortly to reply on a question of heresy in which Dr. Grant is apparently involved. Mr. Vale Owen has been approached by many of the leading newspapers to give his views on the case, and in an interview reported on January 28th, in the Sunday edition of the "New York Times" Mr. Vale Owen said: "It would be quite improper for me to make any comment on this matter as a Church of England clergyman." "What have your messages from the spirit world stated regarding the divinity of Christ and other points that are now under discussion?" he was asked. "Generally speaking," replied Mr. Owen, "I may state that when I came to talk to my friends in the spirit world I found no support whatever for the traditional orthodoxy which I had been led to believe was such a fine thing." When, for instance, I questioned them about the nature of God, they told me they didn't know. This, of course, was staggering to me. It sounded like agnosticism, almost atheism. Then there is the much discussed question of the divinity of Christ. Here also orthodoxy has cut and dried the subject and parcelled it out in dogmas to be received or rejected at our peril. Was He divine or not divine? In the later gleams of light which have percolated through the veil the question seems to me somewhat meaningless. In one of my communications the subject was summed up in this way: 'As He is one with the Father, so we are one with Him. And we dwell in the Father by dwelling in Him, who is the blending of what we call the human and the divine. The Father is greater than He, as He himself once said. But how much greater He did not say, and we could not have understood had He told us.' I find that my spirit friends are not nearly so enamoured of the paramount virtue of orthodoxy as our earthly theologians are. They seem to think that there is a very happy heaven in store for the heretic, if he is sincere and tries to be good and loving and of a humble mind. They seem to be very lax in their orthodoxy and very great on the virtues of wide tolerance and charity to one another."

PSYCHIC COLOUR PHOTOGRAPHY.

DR. LINDSAY JOHNSON AND SOME SUGGESTED TESTS.

To the Editor of LIGHT.

SIR,—I have recently been making experiments to ascertain whether it might not be possible to open a new box of plates, exchange one of the plates, and then to do it up again in such a way that no one could possibly find out that it had been opened.

The result of my experiments is that I find it is practically impossible to do so. One can only open the packet by inserting a thin metal blade under the flaps, or else by dissolving the gum or gluten which fastens the flaps down by means of steam or solvents. Now I find the first method is so difficult that, although I would not go so far as to declare that it never could be done without showing some trace of the work, still it would require not only infinite patience, but such an amount of skill that only a specially trained expert could ever hope to possess, and even then he would have to try repeatedly before he could succeed. A dealer in photographic materials assured me the other day that it was absolutely impossible to open a new packet without detection. He would not even allow the small loophole of escape which I provided. The second method always causes the flap to expand and often to change colour through the moisture and heat.

Now as regards photography in colour, I cannot conceive any method of taking a second exposure on a Paget plate, after the plate has been removed from the slide, owing to the impossibility of securing register, for you must remember that inasmuch as the plate is opaque until it is fixed, or developed, the register cannot be seen when applied.

Now, if you examine all the six photographs of extras in colour in the Christmas number of LIGHT, you will observe that the spirit extras obscure the sitters' bodies and faces and therefore the extras must have been added *after the sitters had been exposed, or if not they must have been taken simultaneously with the sitters*, and have placed themselves in front of the sitters. Now if the extras came on the plate after the photos of the sitters were taken, it is clear that the exposure of the extras must have taken place *before the slide had been removed from the camera*; otherwise it would have been quite impossible to have registered the plate and the screen, so as to get the extras with the colours on the plates, as any practical colour photographer will tell you. These are the chief reasons why I am convinced that all the coloured spirit-photographs are genuine, provided always that the positive glass transparencies were examined by the sitters *before the printing took place*, since that is the only time when the faking (if it ever did occur) must have occurred.

I know that none of the "spirit photographs" I have

ever taken could have been tampered with by anyone, as I never left the plates out of my sight for a second, and if I had done so, it would not have mattered, as the boxes were invariably sealed and tied up in such a way that substitution was impossible. Moreover, nobody could imitate the seals, and it would have been necessary to have taken the box away for at least five minutes for the greatest expert in the world merely to change a plate in that time, and tie the box up again, apart from all seals and string.

In order to prevent a repetition of the unfortunate dispute which recently occurred in the Hope case, should another experiment be made, may I be allowed to make the following suggestions:—

1. That the box of plates be bought from a manufacturer, or if not, then from a dealer unknown to the medium, and that the box should never be allowed out of the purchaser's hands for an instant.

2. That the box be tied up with copper wire, and the points where the wires cross be soldered into the body of the box, and sealed with a seal which is unique. This would effectually prevent anyone opening the box without its being detected.

3. That in no circumstances should the medium be allowed access to the dark room during the experiment.

4. That the experimenter be accompanied by two witnesses, who should observe every movement throughout.

5. If the box be opened in the dark room, each plate, immediately before being put into the slide, should be put into a black paper envelope, in which a small design should have previously been cut out by one of the witnesses, or the experimenter, and exposed to white light for a few seconds, and the piece of paper cut out should be placed in the envelope and retained by one of the witnesses.

6. The experimenter should bring his own slides and camera.

7. That no one be allowed to approach the camera except the experimenter and the witnesses.

8. That all operations take place in broad daylight, except when filling the slides and developing the plates.

9. If possible a second box treated in the same way should merely be placed between the medium's hands for a few seconds or against his forehead, and then opened in the dark room and developed straight away. This I have done more than once, and have obtained an extra every time, without a camera being used.

If these conditions are strictly fulfilled, *fraud on the part of the medium or his accomplices would be impossible.*

Personally I have never met with a case of fraud on the part of a photographic medium.

—Yours, etc.,

LINDSAY JOHNSON, F.R.P.S.

Britannia Buildings,
Durban.

"FACES IN THE DARK."

To the Editor of LIGHT.

SIR,—I read the account of "Hypnagogic Illusions" in your issue of 10th inst. with great interest, as I have from time to time seen, just before falling asleep, faces and landscapes as described in the article. They have sometimes been of extreme and startling vividness, the faces apparently about two feet away from the eye. The "landscapes" may be merely a stretch of road on which every pebble is distinct even to obtrusiveness. I have formed the opinion that the faces are not those of real beings as they are sometimes in an indefinable, or at least unremembered way, unnatural and grotesque, though this distortion may be due merely to a flaw in "the mirror." They are not images conceived by the imagination, for they cannot be conjured up at will, and are infinitely stronger and more detailed than ordinary mind pictures. I have been accustomed since childhood to visualise faces in detail before drawing and painting them, but these visions are something entirely different. The face does not "build up," but bursts into view, complete in every way. The last face I saw was strongly lighted and highly-coloured, that of a laughing young man, turned half, or three-quarters, towards me. The shock of suddenly seeing such an apparition wakes one up; and then the thing vanishes, and refuses to be reconstructed by the waking mind for further scrutiny.

Yours, etc.,

F. FIELDING-OULD.

To the Editor of LIGHT.

SIR,—This phenomenon clearly explains the two lines in Newman's "Lead, Kindly Light":—

"And with the morn those angel faces smile,
Which I have loved long since and lost awhile."

which so many Church people say they don't understand. Apparently, Newman was psychic, and wrote this hymn in

trance conditions, as he admitted that he did not know what it meant, according to a letter that appeared in the "Times" shortly after his death.

My experience of these faces is that many are grotesque and some beautiful; on two occasions they were smiling. They generally have come when I was lying down, mostly at night, but sometimes during the day. Lately they have ceased to appear. I think there is a distinction; generally the faces appear ready made, while on one occasion, the face, with the body seated on a chair, emerged gradually into view. The same difference, I think, would also hold good for scenes. The last one I remember was a birdseye view of a large city, viewed from a higher point, seen as lying in a slack or a dip in the surface area, with outstanding buildings of unusual construction in the centre. On these buildings a bright light was moving, like a searchlight, causing them to be more illuminated than the others. It gradually faded away, and the whole scene disappeared.

This also seems to me to be a different type of vision to that where the whole scene appears ready made, and does not alter; and possibly arises from a different cause.

Yours, etc.,

J. W. MACDONALD.

North Shields.

Feb. 10th, 1923.

"LIGHT": A COMMENDATION.

We take the following example from some recent expressions of satisfaction and approval on the part of readers. It is from Mr. Hugo A. Vall, of Glasgow:—

"I cannot let this opportunity pass without saying what a treasure-house your journal is. I have taken LIGHT regularly for over thirty years, and its value to me in articles of abiding interest, of comfort and strength, and as a guide out of the morass of materialistic and ecclesiastic contentions has been immense. May it go on from strength to strength! Its policy is so wise in its tolerance, so human in its sympathy, so discerning in its presentation of facts and evidences, that it cannot but win its way, slowly but surely, into the hearts and homes of multitudes."

"VISION AND VOICE."

My mother used to tell the following story, which I narrate in her own manner:—

"When I was about sixteen years of age a stranger came into the village and put up at the inn. He drove a splendid horse in a gig, and was accompanied by a man servant. He had come with the intention of building a house, and chose a site on a hill just opposite that on which my father's house stood. He engaged crowds of workmen, even bringing some from London, and we used to watch the progress of the beautiful white mansion with mixed feelings, for if it should rise beyond a certain height it would hide the lovely view from our windows on that side. The riches and magnificence of the stranger made talk for miles round.

"One day the work suddenly ceased; there was a rumour that the workmen had not been paid. The next report was that the stranger, in a furious rage, had driven off with his groom to get more workmen from the neighbouring city, declaring himself perfectly able to pay any number he chose to employ. In the evening of that day my brother (older than myself) and I went to a meeting in the village, and when it was ended my brother remained behind to speak to one of his friends whilst I went on alone. It was a very dark night, but as I neared the brow of the hill I became aware that I was surrounded by a light like that of the moon, and, on looking up, I saw on the opposite hill the stranger's unfinished house flooded in the same pale light, and the stranger himself, on horseback, tearing round and round the structure at a mad gallop. I felt neither fear nor astonishment, but spellbound. I do not know how long I looked, for suddenly the light went out, and, without surprise, I went on in the darkness to my own home.

"I told my father and mother that the stranger had returned and described what I had seen. My father laughed, and told me to go to bed, for it was late. The next day at breakfast he read in the morning paper that the stranger, his man, horse and gig had been swept by a sudden squall over the low parapet of a bridge into the river then in flood, had been carried away by the tide and drowned. The time coincided with that of my vision of the galloping horseman."

My mother, when at boarding-school, received news of her father's illness, but as he grew better she ceased to feel anxious.

One morning, lying between sleep and waking, she heard his voice calling her, "Emmy! Emmy! Emmy!" On coming downstairs she received an urgent summons to come home as her father was suddenly worse. After a tedious journey in dreadful weather, she arrived only to learn that her father had died early that morning at the same hour that she had heard his voice.

My father spent most of his time in India, and at the latter part of his sojourn there he wrote telling us that he would be home in a few weeks.

Some days after this, about dawn one morning, when lying only half awake, my mother heard her husband saying, "Emmy! Emmy! Emmy!" Mother was fully awake in a moment, and came to rouse me and tell me. "He will soon be with us now," she said. The next mail brought us the news of my father's sudden death at the very moment when mother heard him call her.

[My father and my grandfather were the only persons who called my mother "Emmy."]

MARY J. GOOD.

* Miss Good sends us the names, places and other particulars relating to the cases described.

RELIGION AND THE CHURCHES.

By W. BUIST LICKEN.

In the February number of "Pearson's Magazine," the editor begins a kind of symposium on this subject. At the very outset of it the common confusion of religion and theology confronts us. "Christ Died? Do We Care?" is the title of the article; immediately underneath it is another question, "Are we indifferent to religion to-day?" The first sentence of the foreword thus runs: "That there is at the moment a wave of indifference to religion very few would deny."

Now the title connotes theology, not religion. Mr. H. G. Wells, the first contributor to the discussion, in a "great indictment of the Church," correctly uses terms when he agrees with the Archbishop of York that the Church of England has lost its power in the daily lives of the people, and adds: "But it does not follow that there has been a decline in religious feeling and aspiration."

In the common confusion, not only of terms but of things, doubtless religion has temporarily suffered from theological reaction. The positive element of theology is intellect, inspired largely by the personal forms of love; the corresponding element of religion is super-intellectual, inspired by impersonal love. A psychological analysis of

theology, religion, and churchism justifies Mr. Wells in thinking: "Religion is a larger thing than Christianity, and will go on, a growing power in the hearts of men, though they cease altogether to call themselves Christians."

Copies of the contribution by Mr. Wells were sent to fifty bishops of the Church of England, with an invitation to defend the institution represented by them, but there were only five acceptances.

The Bishop of Lincoln is "inclined to believe that the chief, but not the sole cause is to be found in the unexampled mastery of the modern man over the whole lower world of nature."

Not one word about the psychological influences of the vaunted mechanical theory, according to which religion is a fantasy, immortality an irrational hope.

Theology, not religion, is implicit in the dictum of the Bishop of Birmingham that "You must have an organised system, you must have some authority, you must have definite teaching."

As for the statement of the Bishop of St. Edmundsbury and Ipswich that no man can find God without help of the Church, whether he acknowledges it or not, many will agree with the editor of "Pearson's" in regarding this as remarkable and very controversial. Looked into carefully, the belief of the Bishop of St. Edmundsbury and Ipswich is that his Church holds a divine revelation both unique and final. Against this Sir Arthur Conan Doyle proclaims a new revelation that will "replace faith by direct knowledge and make religion and science the same thing."

The Bishop of Manchester distinguishes "between the moral and the theological principles of Christianity." Is he, however, as surely on moral ground as he assumes when he quotes as Christ's teaching the following?: "All things have been delivered unto me of my Father; and no one knoweth the Son save the Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him."

Like the proverbial doctors, doctrinaires differ. And what of the free intelligence, nowise inferior, who is no doctrinaire? He knows very well that, as Maeterlinck says, it is not enough for a man to possess truth: the truth must possess him. If anything of a psychologist he also knows that man may possess error and be possessed by it, so that mere possession is no criterion of right. The Bishop of Manchester is finely pragmatic when he writes: "After all, if God exists, the world is His, and we can only put it right in His way."

Bishop Welldon, Dean of Durham, "believes in the reunion of all the Churches as a first step." Therein the Dean shows responsiveness to the Spirit of the Time, which is Unification. He does not find a number of people who are attracted to religion and yet are alienated from the Church or Churches. "What I do find," he says, "is that a number of people are estranged both from religion and from the Churches. . . . The Churches do not always satisfy the religious instinct, nor will they satisfy it so long as they remain divided amongst themselves."

Amongst suggestions tending to set the Church in a true relation to the people, Bishop Welldon puts first the need of a simple faith—the world not now being greatly interested about problems which were regarded as vital in the fourth century and again in the fifteenth and sixteenth centuries of the Christian era." The separation of a useless theology from the varied practical affairs of ordinary human life, with concentration upon these, is the immediate business of the clergy.

Further contributions from "other famous people" are promised for March.

PHYSICAL AND VOICE MEDIUMSHIP AT THE BRITISH COLLEGE.

It is generally agreed that it is the demonstrated physical phenomena of mediumship which will win the attention of the scientific world to the claims of Spiritualism. This is more apparent in the attention given by foreign scientists to the subject than in anything undertaken in England in the way of a scientific approach. The Paris Institute affirms this continually, and Dr. Schrenck Notzing, in Munich University is at present demonstrating the facts weekly to his immediate scientific group. In Britain the one centre which at present is able to do this with any degree of adequacy is the British College at Holland Park, and the Hon. Secretary is able to announce that in physical and voice mediumship there are at present available some excellent helpers.

Mr. Evan Powell, whose private work for many years has been of such comfort and assistance to many, visits the College each month, and already by means of the excellent conditions of control provided, has given many a liberal education in the possibility of independent voices, forms, lights, and movement of objects.

Mr. John C. Sloan, late of Glasgow, is now resident in London, and has kindly consented to assist the College regularly. His private work in Glasgow has for years provided the most valuable contribution in physical phenomena that the city has had. In former days "apports" were a well-known feature: to-day there are lights, voices, appearances, and evidential communications.

"IN BORDERLAND."*

Reference has already been made in *LIGHT* to the poems of the late Robert Craig, published in a collected form posthumously. As previously stated, they deal with the Scottish Border and not with that region between the world of the senses and the world of the Spirit which we know as "Borderland."

Robert Craig had a real and true lyrical gift. At the time when he had commenced his inquiries into Spiritualism, his fine poem, "A Dream of Flodden," was recited at recruiting meetings with inspiring effect. It depicts the remorse of a man who stayed away from the battlefield. It is given as a dream by the poet, who imagines the feelings which would have affected the mind of such a man when, after seeing the gallant hearts that mustered for the fight and who "failed not at the summons," he recognised himself as a craven:

"I knew I had stayed from Flodden and I wished that I were dead."

It is a book for the lover of Scottish lay and legend. Poems on "Michael Scott," "Thomas of Ercildoune," "The Border Hills," and "The Moss-troopers" are amongst the contents, which, however, are full of variety, revealing the poet's own fine thoughts on the mysteries of life and death. Had Robert Craig lived after having found, as he did, full conviction of the reality of life after death, he might have given us poetry proclaiming his assurance. But some of his verses go very near this, showing that he was well on the way to the truth he finally gained.

We may quote two stanzas from his "In Memoriam," addressed to an old colleague, Adam Laing, the Burgh Chamberlain of Hawick, who passed away in 1919. They will apply now to Craig himself:—

"Our moonlight cannot show the path you tread,
When past the furthest limits of our ken,
For all the gloom that gathered round your head
Has changed to Day again.

"When all the moons and stars have grandly set
For me, thus waiting, and the world falls still,
In that Beyond may we remember yet
Our haunts by moor and hill."

D. G.

PSYCHIC PHOTOGRAPHY AND ITS CRITICS.

Our contemporary, "Psychic Science," in its current issue, thus amusingly deals with some remarks in "Psyche" concerning the recent "exposures":—

After mature deliberation, extending over six months, our generous contemporary, "Psyche," has delivered the following authoritative judgment upon our first effort (April, 1922):—

"'Psychic Science,' Vol. I., No. 1, appears to be a production of the more rabid Spiritualists, devoid of scientific knowledge or critical ability. In view of the recent damning exposures of 'spirit' photography by the Magic Circle Committee, Major Spencer's article is out of place."

We would, however, beg "Psyche" in charity to remember the fact that our first number appeared on the first of April, and may, for that reason, plead exemption from serious criticism. We hope we have not hurt "Psyche's" feelings by sending her a review copy on or about that very unfortunate date. We fear she will shortly discover a less innocent practical joke has been played upon her (and others) in regard to the "damning exposure" to which she alludes. If the word "exposure" may be held to refer to the contents of a certain "sealed" packet of plates supposed to have been marked by the Imperial Plate Company, then we are willing to admit that the exposures were damned, or rather "damned clever," but we are content to leave that branch of psychic science to professional conjurers and their friends.

We would not wish to be too severe on feminine logic, but feel it scarcely convincing to be told that because an accusation of fraud—still *sub judice*—has been brought against two persons claiming to produce "spirit" photographs, therefore an article written by a gentleman against whom no fraud has ever been alleged is out of place. Major Spencer's article, of course, supports the validity of psychic photography. "Psyche" would wish her readers to draw the conclusion that if fraud be substantiated in one or two instances, therefore the whole subject is illusory, and any positive evidence in its support mistaken. We suggest that "Psyche" apply her theory to Chippendale chairs. She will find enthusiastic adherents, we dare say.

"FACES IN THE DARK."—Mrs. Leaning desires to acknowledge with thanks the many letters which have reached her on the subject of her recent address under this title. She begs her correspondents to excuse any delay in answering, but all the letters are receiving attention.

* W. and J. Kennedy. Hawick. (6s.)

AN APPRECIATION OF MR. PETER GALLOWAY.

Mr. James Coates writes:—

The late President of the Glasgow Association of Spiritualists was a man whom to know was to admire and respect. He was more of a binding force than an aggressive advocate and propagandist. Mr. Peter Galloway was a thoroughly convinced Spiritualist, hence quietly determined that the people should know of Spiritualism at its best. He possessed great shrewdness and tactful skill. He managed without appearing to do so; the officials in their turn loyally assisted to keep up that high standard of Spiritualism for which he stood. My dear old friend (and prior President of the Glasgow Association), Mr. James Robertson, was an intellectual force and a grand fighter, but his successor—Mr. Galloway—was an amalgamator and persuader. Under his guidance the platform was occupied by the best exponents the country could produce. This was fully appreciated, and the halls were filled by keenly interested audiences.

Mr. Galloway had a discerning eye for psychic gifts. Mediums, business men and others who came into contact with him soon recognised his singleness of purpose and goodness of heart.

He had hoped to see the "James Robertson Memorial Hall" built and the work consolidated in a way not so happily carried out in expensively hired halls.

A lady—not a Spiritualist—writing to me on the 11th inst., said: "I met Mr. Galloway a short time before his last illness, and told him I was so pleased to see him looking so well. He was thinner, but actually younger and brighter than when I saw him last. Somehow I could not help loving the old man." The statement seems to me to fully express the true feelings of those who knew him best, including myself.

Mrs. Galloway and family will appreciate the statement. Concerning their great loss, no words of mine can express at least my sympathy for their great loss.

CONSOLATION.

The passing years have smoothed away the smart
And agony of wives and mothers who
Some loved one lost—each loss a stricken heart—
Whose faith in God was shaken, for they knew
Nothing of what befell their dear ones, when
They crossed the "Great Divide" 'twixt life and death.
"They rest in peace," so say God-fearing men,
"And you, when you have sighed your final breath
Will join them in the lasting, quiet sleep
Unknowing and unknown, till, at the sound
Of Gabriel's trumpet, all will wake, and reap
The fruit of earthly labours. All around
The myriad souls of myriads gone before
Await God's judgment. You and yours perchance
Will meet." What consolation to a sore
And aching heart is this? Somewhere in France
The mortal husk of him you held so dear
Lies with his comrades, or perhaps, alone.
You miss his voice, you miss his presence near,
And cry, "It is not just! He was my own!
How many weary years have I to wait
Just on a chance that when the last trump sounds
We meet again? Perhaps through Heaven's gate
I may not enter. If I do, what grounds
Have I to think that he will know me there?
Is this the cheering message that was taught
By the first Easter Day? Oh! I despair!
This comfort, consolation counts for naught!"

"But no! A sweeter message comes to me,
"There is no death!" My dear one only passed
Across the line that parts us. He is free
From earthly trammels, and I know at last
That he is with me now. His presence dear
I feel. I cannot see his form, his face,
His voice I hear not, yet I shed no tear,
Knowing that soon, when my turn comes, in space
He waits for me. He knows me, loves me still,
And with his knowledge, gained by progress there,
He through my earth-life helps me, cheers me, till
I pass the veil, and with him Heaven share."

There is no death! No futile quiet repose,
But work to do. To help those left behind
In God's own work, done in God's way, by those
Who passed the veil, and whom we now can find
If we seek earnestly, and do not close
Our eyes to truth. God has not made us blind!

Colombo.

March 13th, 1922.

R. E. I-J.

RAYS AND REFLECTIONS.

It is always a pleasure to receive letters from vivacious correspondents. Amongst these I gratefully number Miss I. W., a Devonshire reader, who occasionally sends me sprightly comments on various items in this journal. I think of those beautiful lines of the Rev. Mr. Chadband:—

"O running stream of sparkling joy
To be a soaring human boy!"

I. W. is really a soaring human girl, but there is no doubt about the "sparkling joy."

Miss I. W., it seems, has been reading lately of the alleged evil effects of psychical research and study, and the jeremiads have excited her mirth. "I feel it incumbent on me," she writes, "to provide a name for the 'endemic disease' resulting therefrom, and beg to suggest it shall be called psychollywobbles!" "Psychollywobbles"—a right merry word! Let it be included at once in the bright lexicon of youth.

Mr. Arthur Lynch's article in the "Evening Standard" of the 16th inst., entitled "The Quackery of Spiritualism," takes the form of a contemptuous review of the book, "Occultism and Modern Science," which was recently noticed in *LIGHT*. Mr. Lynch's attack is not likely to impress any but very dull minds. His airy dismissal of the conclusions of many eminent men of science in favour of his own views will only amuse the intelligent observer.

The "furniture moving ghost," which is reported to be operating in a house at Goresfield, Cambridgeshire, will, if it turns out to be a real case of haunting, come as a kind of answer from Nature herself to the attack of Mr. Arthur Lynch. But these attacks do little harm. They only stir up discussion and give opportunity for the facts of psychic phenomena to be re-stated.

"No medium, we think it is safe to affirm, has ever been produced from what we should call the educated classes." That is a comment taken from an article in an evening paper. The reply is that if the writer of the article thinks it safe to affirm this, he thinks wrong. I know of many highly educated people, speakers and writers of ability, who are also excellent mediums. We may take a single instance—"M.A. (Oxon)," scholar, writer, lecturer, and medium. The fact that he was also a contributor to "Punch" should have an eloquence of its own.

One of those fortunate correspondents who are able to spend the winter in the Riviera tells me of a meeting with a gentleman who "is an Italian, but very clever." It reminds one of the old-time police court reporter who so frequently wrote of some prisoner as being "a tall, but well-dressed man." And the other day I heard the following description: "He is a Spiritualist, but he has a sense of humour."

These are amusing examples of the *non sequitur*. The last-mentioned instance is perhaps the most excusable, for some Spiritualists are apt to take themselves much too seriously, and so when they desire to attract people to Spiritualism, succeed only in boring them to extinction. After which they complain of obloquy, contempt and neglect. The fact is the great mass of people are quite unable to contemplate any subject apart from the person by whom it is presented. The man and his message are apt to stand or fall together, unless the man loses himself altogether in the telling of it, and then, as in the case of St. Paul, he can convince his hearers in spite of physical shortcomings.

I have in the past been appealed to by people who complained of the social ostracism to which they were subjected by reason of their profession of belief in Spiritualism. Now and again, it seemed, it was a case where the aggrieved person had been turned out of his religious denomination because of his views. More than once it seemed to me that he was the kind of person who would be turned out of any community on general principles. But Spiritualism always got the blame!

Of course, there were some notable exceptions to such an explanation. Nevertheless, I often think of a young woman who, being an earnest worker in a South London Nonconformist church, found that her mediumship rather increased than destroyed the respect and affection in which she was held by her fellow-worshippers. She never obtruded her views or her spiritual gifts, but simply held them at the service of those who desired them. In that way she did some useful work, and by a life of fine spiritual quality won the esteem even of those who disagreed with her views.

D. G.

THE BLUE ISLAND

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

"PSYCHIC JARGON."

It does not follow that because a certain spirit refers to the "earth-plane"; states that he has "contacted" certain other "intelligences," and so forth, that he may not be a genuine communicator and the person he says he is. The terms, which he would never have used on earth and which are possibly quite unfamiliar to him, may be "put into his mouth," so to speak, by the medium, since it is usually the medium's mind which supplies the words needed to translate the thought of the spirit into earth-language. Where the medium is a person of little education his vocabulary will naturally be very small, and the little stock of "jargon" acquired in his vocation will be frequently drawn upon. We can imagine that some spirits would be quite indignant if they knew in what garbled form their messages are given. We cannot help feeling a certain sympathy with the Bishop who said that whenever he received a book containing allusions to the "earth-plane" he threw it into the waste paper basket.

FAILURES IN SEANCES.

A recent correspondent expressed disapproval of the fact that we publish, as a rule, accounts of successful seances and not of those which fail. We do not enter into our correspondent's meaning. Of what interest would it be to readers to record that a given circle failed to get any results? We remember that a few months before his decease, Admiral Moore told us of a sitting with Mrs. Wriedt for the Direct Voice. Not a little to his surprise a two hours'

sitting yielded not a whisper! We might have recorded that, but what purpose would it have served beyond showing that the best mediums will fail at times? We would rather hear of a complete failure, however, than of those results which, being usually the outcome of unfavourable conditions, are doubtful, suspicious, fragmentary, and generally unsatisfactory. We know very little at present of the causes at work in either failures or successes. We have long since branded the silly story that "only believers get anything." Because it is not so. We know that bright animated circles are more likely to succeed than dull and gloomy ones. But the best of mediums and the best of circles will sometimes fail to elicit anything whatever. That, as more than one inquirer has remarked, is an evidence of good faith, and proves our claim that genuine phenomena cannot be obtained "to order."

THE PROBLEM OF IDENTITY.

It has often been said that this question has never been satisfactorily settled. We hold a different view, although we admit that final and absolute proof is still wanting. Still as we say, what is absolute proof? What are the conditions to be fulfilled which shall constitute such final proof? And we find that there are none which can be tabulated. The fact is that what will satisfy one class of minds will not appease another. We have to accept many things in life without absolute proof—indeed it seems to us that we have no such proof of the reality of anything. But when a spirit communicates and identifies himself by every possible means short of the presentation of his physical presence, we find it sufficient for us, for all practical purposes. We have had such proof and do not complain that it is not absolute. We do not rely so strongly on the physical presentation even here. Smith, the medium, under influence, may act and speak very unlike himself as we know him in his normal life. Are we sure he is always Smith? We have only his body to identify him by. The question is much wider than the average scientific investigator appears to realise.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to



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ANSWERS TO CORRESPONDENTS.

A. GILDEN.—Thank you. Another correspondent also furnishes the information. We took the poem from the lips of a friend who had memorised it. Hence the little discrepancies. We certainly prefer the version, "Even this shall pass away."

J. D. JONES.—The hymn you have written is certainly an improvement on the old sentiment. We like best the stanza:—

Minds of men, through ages darkened,
Look long forward for the Sun;
Would have seen it had they hearkened
To me when I said, "'Tis done."
Resurrection—
Spirit raises every one!

C. A. U.—The matters in question have been fully covered in LIGHT. The cutting you send us is rather stale, and we have never thought it necessary to deal with the matter directly as regards that particular periodical. Those who dispute its attitude should address its editor. He, however, seems to be relying upon statements published by persons hostile to the subject.

NEW PUBLICATIONS RECEIVED.

"The Life of Isobel Erne." By Peggy Webling. Hutchinson. (7s. 6d. net.)

From A. H. Stockwell, the following:—

"Poems." Duncan Millward. 2/6 net.

"Varied Verse." A. C. Wells. 2/- net.

"Moods and Moments." (Poems.) Raymond Moss. 2/- net.

"Poems." Josephine Howard. 1/6 net.

"Look, See." (Poems.) M. J. Hamilton. 1/6 net.

"Spring Time." (Poems.) Phyllida Chewett. 1/- net.

"Songs of the Old Gods." (Poems.) Barbara E. Smythe. 1/- net.

"Poems of Hope and Vision." Frederic Mann, M.A. 3/6 net.

"Gold o' The Furze." (Poems.) Author of Pilgrim Songs. 2/6 net.

"Man's Spiritual Dominion." By Owen Hughes. Williamson and Co. (2s. 6d. net.)

"Dream at Evening Time." (Poems.) Rosa Anstey. 3/- net.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Feb. 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. R. Bodington. Wednesday, Feb. 28th, Mrs. F. Sutton.

Croydon.—Harewood Hall, 96, High-street.—Feb. 25th, 11, Mr. Percy Scholey; 7, Mr. Robert King. Wednesday, Feb. 28th, Mr. Robert King.

Brighton.—Athenaeum Hall.—Feb. 25th, 11.15 and 7, Mrs. Ormerod; 3, Lyceum. Wednesday, 8.15, Miss A. Scroggins.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—Feb. 25th, 11, Mrs. Redfern; 6.30, Mrs. Clements.

Holloway.—Grove Dale Hall, Grove Dale-road (near Highgate tube station).—Saturday, 7.30, whist drive in support of Building Fund. Sunday, 11, Mr. C. Drinkwater; 7, Mrs. Mary Clempson, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Ethel Clark, address and clairvoyance. Friday, free healing centre; 5-7, children; from 7, adults. Saturday, March 3rd, repeat performance of Lyceum fairy play, "Silver Star." Few tickets left, 1/- each; children, 6d.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Feb. 25th, 7, Mr. H. Carpenter. Thursday, March 1st, 8, Mr. Ernest Meads.

Shepherd's Bush.—73, Becklow-road.—Feb. 25th, 11, public circle; 7, Mrs. B. Stockwell. Thursday, March 1st, 8, Mr. and Mrs. Holloway.

Peckham.—Laysanne-road.—Feb. 25th, 7, Mrs. Beaumont-Sigall. Tuesday, Feb. 27th, Mr. Percy Street, of Reading. Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Feb. 25th, 11, Mr. Richards; 7, Mrs. M. E. Orłowski. Wednesday, Feb. 28th, 8, Prof. Childs.

Worthing Spiritualist Mission, Ann-street.—Feb. 25th, 6.30, Mrs. Podmore. March 1st, 8, service.

Central.—144, High Holborn (Bury-street entrance).—Feb. 23rd, 7.30, Mrs. Orłowski; 25th, 7, Mrs. Maunder.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Feb. 25th, 6.30, Mrs. Hull. Wednesday, Feb. 28th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Feb. 25th, 7.30, Mrs. Grace Prior. Wednesday, Feb. 28th, Mrs. Golden.

"THE SECRET SCIENCE."—M. Henri Durville has just published a massive book, "La Science Secrète" (Durville, Paris, 40 francs). It is a close study of the psychical and mystical systems of different races and ages, and deals exhaustively with the underlying principles of the methods of initiation whereby the "adepts" were able to exercise their mysterious powers. Until there is an English translation, however, its appeal to English-speaking readers will naturally be a restricted one.

WIRELESS TELEGRAPHY.—L. J. G., writing as a wireless enthusiast, maintains that "there is a very definite connection between the science of ether waves and the sea of mental and spiritual influences" with which we daily come into contact. He adds, "There must be thousands of Spiritualists interested in wireless, and it is time that all wireless enthusiasts should be interested in Spiritualism."

THE UNDISCOVERED COUNTRY

A Sequence of Spirit-messages describing Death and the After-world.

Selected from Published and Unpublished Automatic Writings (1874 to 1918).

Edited by Harold Bayley, with an Introduction by Sir Arthur Conan Doyle.

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Luton Spiritual Evidence Society have a few open dates for 1923, and are now booking for 1924. Only first-class Speakers and Demonstrators need apply. Send open dates to Secretary, Mr. R. H. Rossiter, 85, Wellington Street, Luton, Beds.

Lady, middle age, requires post as Housekeeper with Psychic Family where maid is kept.—Address "Cherwell," 80, Mortlake Road, Kew Gardens.

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AN APPEAL TO ALL SPIRITUALISTS.

By a decision, typical of the intolerance with which the legal mind still regards our Great Inquiry, this Alliance has lost the sum of £3,000 dedicated to it by a great Spiritualist, the late Mr. G. A. Hummeltenberg, for the development of the most beneficent gift of healing mediumship.

All Spiritualists must feel deeply indignant that legal prejudice can thus set aside the clear intentions of a testator.

I am sure that all readers of "Light" will welcome the opportunity of giving a tangible demonstration of their feelings by doing what they can to make good the loss which the Alliance has sustained, and to enable something to be done to carry out the frustrated intentions of our friend now in Spirit Life.

Contributions will be most gratefully received by Mr. Dawson Rogers, Hon. Treasurer of the Alliance, or by myself,

GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR WEEK ENDING MARCH 3rd.*

TUESDAY, Feb. 27th, 3.15 p.m. Public Clairvoyance. MISS MCCREADIE.

" 7.30 p.m. MR. H. ERNEST HUNT. Sixth of a series of nine lectures on the Subconscious Mind and Mental Processes—(The Self as Spirit. The "natural body and the spiritual body"—Evidence for duality. Psychological points—Sleep and dreams—Lucidity—Anesthetics. Out-of-the-body phenomena—Trance experiences—Doubles—Bi-location. Deductions and Inferences.)

WEDNESDAY, Feb. 28th, 4 p.m. Discussion Gathering.

THURSDAY, March 1st, 7.30 p.m. Special Meeting, MR. E. L. GARDNER. "Man's Psychic Mechanism."

FRIDAY, March 2nd, 3.15 p.m. MRS. M. H. WALLIS. Trance Address. Questions answered.

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS. Mondays, 3 p.m. All Circles during the present Session, except that on March 19th, are now filled. Applications for the above sitting, accompanied by the fee (5s. per sitting), should be made to the Librarian. Further sittings will be held weekly throughout the Summer Session.

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The Aftermath of Appalling Catastrophes

Thousands of Christian Children Dying In Russia and the Near East.

A Poignant Prayer for Your Help in Awful Crisis.

How Soon Will **YOU** Send? Your Reply Awaited With Unutterable Anxiety and Anguish.

A solemn duty confronts every Christian to-day! Help is wanted **AT ONCE** to release countless little Christian children in Russia and the Near East from frightful sufferings.

Just how urgently this help is needed is shown by the fact that thousands of emaciated, half-clad little ones are **EVEN NOW AT THE POINT OF DEATH**. Many die every hour! A cup of hot soup and a crust of bread, or a little milk and cooked rice—so little as this—would have saved many, if only it had arrived in time.

Thousands more need blankets and warm clothes. Medical necessities, too, are scarce. Must the devoted relief workers on the spot be allowed to stand and see these precious Christians' lives sacrificed on the cross of suffering, sacrificed to the selfishness of those who **COULD** have helped? Must these big-hearted, noble rescuers be left with nothing in their hands to succour and to save?

This dreadful question confronts every reader to-day. If you have pity in your heart; if the divine compassion of Jesus Christ is an example to you, will you send whatever contribution you can afford **NOW**—before those delicate little lives, trembling in the balance, are crushed out for ever beneath the grinding heel of that marching Death that is moving so swiftly in the famine lands?

The true horrors of the situation are almost beyond words to describe.

MR. LIONEL FIELDEN, Secretary of the League of Nations office in Greece, writes of his visits to the refugee camp at the Piræus:—

"In **ONE** establishment which I visited yesterday five children had died during the morning and seven the day before . . . simply of cold and malnutrition. Each little body, wrapped in sacking, and with a lighted candle—purchased heaven knows how—stuck in the ground at its head, was laid out in the centre of the floor. . . The mothers knelt weeping beside them.

" . . . here were a small girl and boy, their faces white as parchment, huddled under a thin blanket. Their daily ration—a slice of black bread—lay untasted. This inferior bread, which is the only ration provided by the Government (100 grammes per head per day), is responsible for much of the sickness among the children who cannot digest it, and have nothing else to eat.

" . . . everywhere it is the same. It is the children who are suffering, who are dying in ever-increasing numbers."

RT. REV. J. H. GREIG, D.D. (Bishop of Gibraltar), says:—

"I wish I had the sombre, biting pen of Dante to bring before your eyes some of the scenes of the inferno of the Near East that I myself saw. I shall never forget, and I would to God that I could make you see them also. Take this scene; a quay, open to the sea, whereon, without shelter and exposed to the icy, cutting wind that tears down from snow-covered mountains, there are huddled together seventy thousand human beings . . . there are plenty of children without father or mother . . . the past is recalled only as a nightmare of horrors: the future is a rayless blank.

"They are in thousands on the quay, and hundreds and thousands more all over the Near East.

"To discuss the merits or demerits of the Greeks and Armenians. Judgment and vengeance are, thank God, not ours; what is ours is to help and save. And with nothing but truth and

pity and a sincere desire to help all the nations concerned, we can and must deal with this matter, or fail in our witness as lovers of God and Man. And for the victims—the thousands and thousands of survivors of this terror—need I speak or plead for your tenderness to them? The most moving feature of all is the orphan, children of massacred parents. There are thousands of these. . . ."

Over vast areas in Russia, where conditions are unspeakably wretched, the crops have completely failed to support more than a fraction of the community.

The Commissioner on the spot, working in the midst of the most awful misery and suffering in the rigours of the Russian winter, reports:—

"If the lives which, through the generosity of British donors, have already been saved are not now to be lost, it will be imperative to continue relief until the next harvest, when it is earnestly hoped that a sufficient crop will enable the peasants to support themselves."

But no report in black and white could adequately portray the true, sickening horror, the utter despair and darkness of the whole situation. It will be a blot and a shame on our Christian civilisation if we do not **INSTANTLY** rush to the rescue, bearing in mind that time is the one dreaded enemy. Help must come at once, or it will be too late for many a suffering little one.

If only **YOU** will act at once, on your first generous, noble instinct, without allowing a single minute to intervene between your decision and your action, you can help to save untold lives, and earn the everlasting gratitude of whole communities to come.



The terrible winter in the Famine areas is a long terror, one abysmal agony of anxiety and terror. Does not the awful plight of the children raise a heartbeat of sympathy and call for the scalding tears of pity and compassion.

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